THE

"Sharada-Peetha" RESEARCH SERIES

(A Series of Publications on Researches in Indology)

Founded by Dr. R. K. KAW, M A., Ph.D.

Feb.-May 1959 Vol. I, PART II



नित्यं शिवं शान्ति-सुखं वृणीष्व

(Choose the pleasure of everlasting tranquility and peace.)

THE SHARADA-PEETHA RESEARCH CENTRE, KARAN-NAGAR,
SRINAGAR - KASHMIR,
INDIA

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Vol. I. Feb.-May 1959 Part II

Sanskrit Section edited by: { *1. Prof. J. D. Zadoo, M.A., M.O.L.*
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Sub-editor: *Shree B. N. Shastri*

(१) ज्ञानाय खेदो गुणवान् श्रमेभ्यः

Exertion directed towards knowledge is the most meritorious of all toils.
(Ashvaghosha)

(२) नहि ज्ञानेन सदृश पवित्रं इह विद्यते

There is nothing on earth as purifying (edifying) as knowledge.
(Lord Krishna)

(३) न रत्नमन्विष्यति मृग्यते हि तत्

No new coast of truth can be discovered without an expedition. (Lit. A jewel does not seek for a man, it is searched after.)
(Kalidasa)

(4) God grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference. (Dr. Reinholds Niebuhr)

(5) Have patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them - every day begin the task anew.
(St. Francis de Sales)

ISSUED FOR THE FIRST TIME ON 26TH JANUARY 1959
The Ninth Republic Day Of Indian Union

The 'Sharada-Peetha' Research Series

Devoted (1) To revitalize Indian Culture, and, (2) To promote human peace and freedom taught in our Philosophy.

DEDICATED
HUMBLY
To Dr. S. RADHAKRISHNAN
Philosopher Politician
Vice-President of India.

Printed at "the Valley Printing Press" and "the Fine Art Press", Srinagar, and Published by Dr. R. K. KAW, the Sharada-Peetha Research Centre, Karan-Nagar, Srinagar, Kashmir.

INTRODUCTORY

It is a matter of profound satisfaction that we have now, after some months of waiting, been able to present to our readers the second issue of this Series. The delay in bringing out this publication was due to our inability to secure proper press arrangements in Kashmir. This belated issue, expected to be out by the first week of March, remained in press for the last four months.

We have already made a very modest beginning. Nevertheless, we flatter ourselves with having introduced to the readers, at the outset of this Series, even in its simple and sober accoutrements, a fascinating study of 'philosophy of life' taught in our *Pratyabhijna system*. Pratyabhijna is a school of education for liberty, freedom of will, thought and action. It has recognised the democratic idea of *sovereignty of human individual*, viz. superiority and dignity of man, and the *unity and equality of human beings*, which are indeed the essentials of a modern democratic Society. The system unfolds man's supreme inheritence or profounder faculty and his inalienable 'sovereign' rights. It has also sought to cure the element of vileness, wickedness and baseness in the nature of man and, to use the language of the system, serve man (Pashu) as means of absolving himself from his *fetters* (Pashas) and *impurities* (malas). The main stress in the Pratyabhijna Philosophy is on the development of human personality and character, or mental and moral elevation of human being. The philosophy analyses man's entire physical, mental and spiritual organism and explores very deep layers of his consciousness.

Equally interesting and instructive is the study of *Sufi doctrine*, the Philosophy of Islam, introduced in a brief article in the present issue. It will be a revelation to most of the readers to notice that religions, so far as their philosophies, not the rituals, are concerned, do not differ in fundamental respects. They are not far from one another as they

seem. There is a common ground in the great religions, so far as they have sought to teach man the essentials of *human culture.* By studying various religious philosophies in their true and deeper perspective, a man gets a new vision of the universe, a clear insight into th. fundamentals of human culture, a realization of the fact that men are sons of God or 'sparks of the divine'. The philosophy of Islam teaches such great values as fear of God, love of man-kind, sympathy towards one's neighbour and help to the poor. Service to humanity is regarded as the highest service of God. These are the *basic Islamic principles* of life without which one can neither be a good human being nor a good citizen. Sufism was introduced into the valley in the middle of the 14th century and from that time onwards there was an influence of Islamic philosophy upon the life and thought of Kashmiris. The spread of Sufi doctrine side by side with Shaiva philosophy brought forth a composite humanitarian thought (in the valley) which found expression through the medium of Kashmiri poetry. Kashmiri is hailed today with great honour all over the world for his glorious traditions of secularism and humanitarian principles on which he has stood so fast through the later ages. It is true that the composite Shaiva-cum-Sufi Philosophy has been a levelling force 'with a passion for equality' amidst the differences of cast and creed.

In this age, there is the need of a '*Renaissance of man's spirit*' which will, indeed, end the 'anguish of the world' and foster safety and security of mankind. For, then there will be an awareness of how men and nations ought to behave; the eyes of men will be opened to see that 'egoism and strife are folly'; 'they shall not hurt nor destroy'; 'they will be innocent and happy amid the beauty of the world'. Our understanding is that the Upanishads, Guru Granth Sahib, the holy Quran and the Bible all teach the fundamentals of the same philosophy of *humanism.* All cultures are ultimately one *universal culture*, and that is *human culture. Indian culture* is of particular significance because it reflects India's 'boundless devotion to the quest of peace and harmony that cannot but be of interest in a war-sick globe'.

The Sharda-Peetha Research Series was ushered into existence on the Ninth Republic Day of the Indian Union, the 26th of January 1959, when it was issued for the first time on this auspicious occasion. It was

;ndeed a happy augury to receive a telegram, on the eve of this occasion, from Dr. S. Radhakrishnan, Vice-President of India, who so kindly conveyed his assent to our request to accept the dedication of this Series to his illustrious name.

During the short period of its existence, many appreciative notes on the first publication of the "Sharada-Peetha" have been received from various scholars and authorities. It has been patronised by the Director of Education and the Director of Information (in the State) and the Information Officers (Govt. of India). Ministers of the State, heads of the Cultural Academy and the Departments of Research and Archaeology, University professors and lovers of Indian culture have also evinced admiration for this publication. A few select opinions on the Series are given below :-

Prof. P. K Gode, M. A. D. Litt. (Paris), Curator, Bhandarkar Oriental Research Institute, Poona,—"I congratulate you heartily upon the foundation of the Sharada-peetha and its projected research Series, the first specimen of which augurs well for its growth and success. I feel confident that the Sharada - "Vidyapitha" will uphold the learned traditions of Kashmir, about which Bilhana and subsequent Kashmir poets boast with much justification... .."

Shree J. N. Ganhar M. A, author of the Buddhi m in Kashmir & Ladakh, AIR Service,--"Kashmir has been a renowned seat of learning in the past but much of the Valley's literary treasure fortunately saved from extinction by the Dogra rulers and foreign scholars - yet remains a sealed book to most of her children. It is, therefore, in the fitness of things that a research journal devoted to unravelling the excellences of this heritage should have made its appearance now. It is equally proper that it should have been brought into existence by a scholar like yourself,......"

Shree J. Rudrappa, M.A.,LL.B. retired Sessions Judge, Member of the Mythic Society, Bangalore,—"Your object in starting a journal for publication of research articles on Indology and particularly on Kashmir Shaivism in all aspects humanistic, moral, mental and spiritual is no doubt a laudable one. I appreciate it very much......"

Dr. V. Raghavan, M. A., D Litt. Head of the Department of Sanskrit, Madras University,—"There is vast scope in Kashmir for research in Kashmir's contribution to Sanskrit and Indian culture. I wish your venture all success......"

Shree P. N. Sathu, M.A, B.T., Civilian Education Officer, King George's School, Bangalore—"Though the Pratyabhijna system of

Philosophy, commonly known as Kashmir Shaivism, was evolved nearly ten centuries ago, and the system had risen to its heights in the 10th and the 11th century A.D., unfortunately its impact on the Indian mind and culture during the later centuries has not been much pronounced. Perhaps, we did not produce eminent scholars, during this period, who could continue this work, or even interpret it clearly to the world at large. That is why, the high principles and ideas embodied in this philosophy have been shrouded in mystery,......

"While the country should feel thankful to the few European scholars like Doctor Buhler, Prof. Gough and others, for their original research work in this field, the credit for having brought out and interpretted this philosophy in a systematic manner, and in a modern context, essentially goes to you."

We do not hesitate to admit our helplessness to make the present publication hardly better than the previous one. We were not only anxious to present the second issue to our readers in time, but also in an improved form. Unfortunately, a few misprints have crept in again, as in the foregoing issue. An errata has therefore been subjoined towards the end of this issue. The use of diacritical marks could not be made in the present issue also, as the press did not receive the required types ordered about three months ago. The necessary arrangements are, however, afoot for the regular and flawless publication of the following issues of this Series.

The writer greatly appreciates the advice and help given to him by his friends, Mr. F. M. Hassnain, M.A., LL. B., the Director of Records, Prof. P. N. Pushp, M.A., M.O.L., Assistant Director of Research, Prof J. D. Zadoo, M.A., M.O.L., Mr. T. N. Khazanchi, M.A., Superintendent of Archaeology. Mirza Kamal-ud-Din, B.A., Secretary, Academy of Arts and Culture, Vidyavaridhi Shree S. N. Sharma, D.O.C., Shree S. L. Pir, M.A., Information Officer, Shree R. C. Dhar, B.A., librarian (Research Deptt.), Shree B. N. Shastri (of Oriental College), Shree J. L. Jallali, M. A., and Shree N. K. Ganjoo B.A., LL. B.,K.C.S. (Subjudge), while the booklet was in the press, and also congratulates heartily all those persons with whose efforts and Keen interest the Jammu and Kashmir Oriental Research Society has recently come into existence in the State (See Cover pages 3-4).

31st July. 1959. R. K. Kaw



NINTH REPUBLIC DAY CELEBRATIONS*

Our Ninth Republic Day celebrations were performed on the 26th of January 1959, in the general meeting of Kashmir Sanskrit Sahitya Sammelana and the Sharada-Peetha, held together in Srinagar. In spite of severe cold, there was a large gathering of scholars and others present on the occasion. After prayer and music, speeches were delivered and poems recited by various scholars :—

Extract from the poem recited by Vidya-varidhi Shree S. N. Sharma, President of Sanskrit Sahitya-sammelana :-

स्वतन्त्रभारतदेशो विजयतेतराम् ।

भारतस्य हि राज्यश्री:नेहरूराजेन्द्रभूषिता ।
आचन्द्रार्कं विजयतां जनतानन्ददायिनी ॥१॥
सर्वेषामभिलाषपूरणविधौ यः कल्पवृक्षायते
पापानां द्विषतां विनाशनविधौ यस्तीक्ष्णबाणायते ।
आर्तानां बहुजीवनौषधिविधौ पीयूषधारायते
स स्याद्भारतलोकतन्त्र-नवमो वर्षप्रवेशो मुदे ॥२॥

**Report ond Translatian by Dr. R. K. Kaw.*

विश्वशान्तिभरितं सुधामयं, विश्वशान्तिसरितःप्रवाहकम् ।
पञ्चशीलगुणगौरवान्वितं, भारतं भजत दिष्टसाधकम् ॥३॥

Traslation :- May free India be ever victorious.

(1) May the Sovereignty of Bharata (India), giving bliss to the people, adorned by Pt. Nehru and Dr. Prasad, be ever victorious, so long as the sun and moon exist. (2) May the Ninth Republic Day of India usher happiness to the people, — the Republic Day which grants the boons to the people like the Kalpa-vriksha (the celestial tree), which acts as a sharp arrow for the destruction of sinful enemies of our country, and which, like nectar, infuses new life into the afflicted and distressed. (3) May you (our countrymen) serve Bharata which fulfils your cherished desires, which is full of the nectar of world-peace, which has caused to flow the streams of world-peace everywhere, which has highly esteemed the principles of Pancha-shila for the preservation of the world-peace.

Extract from the poem recited by Dr. R. K. Kaw :-

धन्या वै भारती-भूमिस्तथा धन्यतमा प्रजाः ।
यस्याः राजेन्द्रसदृशः प्रधानस्थानभूषणम् ॥४॥

सर्वं सहासीत् प्रथमं धरित्री विदेशराज्येन नतानना सा।
राजेन्द्रनेत्या सविलासहासा वसुन्धरा सैव पुनर्बभूव ॥५॥

मानवीं संस्कृतिं जीर्णां सजीवामकरोत्पुनः ।
राधाकृष्णः किमिति न भारताधारवर्धकः ॥६॥

धीमूला प्रविवेकशास्त्रसुजलैः सिक्ता मुहुर्युक्तिभिः
शास्त्रालोचनसत्फला सुरभिता विज्ञानपुष्पैर्नवैः ॥
विज्ञैर्यातितरां स्तुता भृशमियं सम्मानिता सज्जनैः
सेयं नीतिलता जवाहिरधृता भूयाच्चिरं शान्तिदा ॥७॥

Translation :— (1) Blessed is the land of Bharata; blessed are its people, governed by such eminent and highly placed personalities as Dr. Rajendra Prasad. (2) Under the foreign yoke, the land of Bharata, bore every kind of adversity like an oppressed young maiden with her head bent down; the same land has become happy and prosperous

by the good rule of Dr. Rajendra Prasad. (3) Has not Dr. S. Radhakrishnan strengthened the foundations of our country by infusing new life into the decaying human culture (taught by India from time immemorial)? (4) May the creeper of the administrative policy cherished by Pt. Jawahar Lal be ever peace-giving,--the creeper whose root is intelligence, which is besprinkled again and again by clear waters of wise and right methods of administration, bearing fair fruit of learning, possessing fragrance of fresh flowers of day to day scientific knowledge, which has been highly spoken of by the men of learning and is honoured by all goodmen.

Extract from the poem recited by Shree B. N. Shastri (of Govt. Oriental College) :-

विराजते यस्य विशुद्धशीलं शुद्धो गुणौघः सरलस्वभावः ।
देशे विदेशे च तथारिवर्गे जवाहिरो जीवतु शान्तिदेवः ॥८॥

यस्य प्रभावेण जहाति लोकः भिन्नेषु धर्मेषु च जायमानः ।
भयङ्करं द्वेषविरोधवैरं जवाहिरो जीवतु शान्तिदेवः ।९॥

विचिन्त्य यस्यात्र दृढां सुनीतिं शान्तिस्वरूपां परसन्धिमूलाम्- ।
त्रस्यन्ति कौटिल्यनये विशिष्टाः जवाहिरो जीवतु शान्तिदेवः ॥१०॥

विलोक्य विश्वस्य लयं विचित्रम् संहारकं सृष्टिविघातकञ्च ।
विस्तार्यते येन हि शान्तिलेखः जवाहिरो जीवतु शान्तिदेवः ॥११॥

यत्पञ्चशीलं प्रददाति शान्तिं स्थिरामहिंसाव्रततत्पराञ्च ।
सशस्त्रराष्ट्रे च विशस्त्रराष्ट्रे जवाहिरो जीवतु शान्तिदेवः। ॥१२॥

धन्यो हि तद्विश्वसुशान्तियत्नोऽतिशय्य बौद्धं सुदृढञ्च धर्मम् ॥
वैज्ञानिके शक्तियुगे समन्ताद् जवाहिरो जीवतु शान्तिदेवः ॥१३॥

Translation :—(1) May Pt. Jawahar Lal, the Apostle of peace live long, he whose pure disposition and upright nature and highest qualities shine forth in our country and in foreign lands as well as among our enemies; (2) By whose influence the people professing different faiths have given up all dreadful enemity and differences with one another; (3) By whose firm policy of world-peace, which is the root cause of his forming alliances with other countries, are afraid even the most crooked

politicians of the world ; (4) He who has extended his message of peace throughout the world, anticipating the doom and destruction of the whole human race by another great war, if it comes again, God forbid ; (5) Whose policy of Pancha-shila, that is based on the principle of non-violence, has established firm peace in all countries armed or unarmed. (6) Blessed is his effort for the preservation of peace everywhere in this scientific and atomic age, which has surpassed even the stronger Buddhist movement (Dharma) of universal peace.........

Extract from the poem recited by Shree K. N. Shastri. rhyming the words : "अद्य मे चित्रं अद्य मे चित्रं" (It is surprising to me today) :-

भो भो तरुणा वृद्धा बाला, द्राक् ग्रथ्नन्तु सर्वे माला: ।
भारत - माता प्रहृष्टभाला, धत्ते हस्ते योजन - पत्रम् ॥

Translation :- O ye, young and old men and women, make garlands of flowers today to adorn **'Bharata-Mata'** (the Mother India) whose face beams with joy as she holds the Second Five-Year Plan in her hand.

In the end Dr. Kaw said, "We are proud of this glorious Republic Day as we see today the renaissance of the bond of unity, fraternity and collaboration existing among the nations of the world. I may recall that the emergence of the Indian Republic was a unique phenomenon in the history of man. It was not the triumph of might, but the victory of a moral principle. We fought for our freedom not by any deadly weapon but by the principle of non-violence and truth (Ahimsa and Satya). Not only is the foundation of our country's future laid on this great moral principle, but also it is on the basis of this very principle that human peace and universal brotherhood is established today all over the world. It must be admitted that the world was indeed in a terrible plight, about to be wrecked in the storm of well-nigh universal disharmony, material crisis and discord, of pride, greed and might. It is the ethical principle of non-violence and human equality, advocated by our country, which has saved humanity from imminent peril. I wish you to join me today in extending hearty felicitations for the prosperity and welfare of the people of the world as well as our own. May God strengthen the bonds of friendship existing among the nations of the world for the preservation of world peace".

THE SHARADA-PEETHA RESEARCH CENTRE

INAUGURATION*

The *Sharada-Peetha Research Centre* was provisionally inaugurated by the learned Vidyavaridhi Puratattva-Visharada Shree S. N. Sharma Shastri D. O. C. (Banaras) in the above-said general meeting of the Kashmir Sahitya Sammelana and Sharada-Peetha, held on the 26th January, 1959 (our Ninth Republic Day). Speeches were delivered by some notable persons in the large gathering of scholars and those interested in Sanskrit learning and Oriental Research, such as Prof. P. N. Pushp, Assistant Director of Research, Prof. N. K. Gurtoo, Prof. C. L. Saproo, Dr. R. K. Kaw and others who made various suggestions for the promotion of Oriental learning and Indian Culture in Kashmir by the format ion of a permanant Research Institution under whose auspices all these activities may well be conducted. While inaugurating the Sharada-Peetha Research Centre, **Vidyavaridhi, Shree S. N Sharma**, Shastri spoke in Sanskrit as follows :-

अयि मान्याः संस्कृतभाषाधुरन्धराः । श्रीमदागमनेन सम्मेलनमिदं गणतन्त्र-दिवसोत्सवे हर्षावेशसमाविष्टं संशोभितञ्चेति निश्चप्रचम् । शिशिरर्तु राज्ये शीताधिक्येऽपि अद्य अत्रभवद्भिरत्रागमनेन गणतन्त्रमहोत्सवस्य महत्त्वमापादितमेवेति प्रत्यक्ष-तरम् । तत्र श्री पी० एन० पुष्पवरेण राजकीयरिसर्चविभागाध्यक्षेण कश्मीरेषु संस्कृतसाहित्यसम्मेलनप्रस्थापनविषये वर्धापनपुरःसरं साहित्यमूलकं यत् व्याख्यातं तत् साधुवादार्हं किल । ततस्तु अन्यैःसंमिलितैर्विद्वद्भिः क्रमशः संगीतमधुरिम्णा; कवितापाठेन, व्याख्यानदानेन च सभा चमत्कृता प्रमोदमापादिता च सर्वेऽपि ते अस्मत्प्रशंसा- भाजनम् । तदनन्तरं डा० आर० के० काव महाशयेन 'शारदा-पीठरिसर्चकार्यप्रवर्तकेन, सारगर्भितं यत् व्याख्यातं तद्विषये किमपि वक्तुकामा वयम् ।

या संस्था 'शारदापीठरिसर्चसंस्था' इति नाम्ना डा० काव महोदयेन स्वाध्यक्षतायामद्यैवास्मिन् महोत्सवे प्रस्थापिता, या समये प्रत्यभिज्ञादिगूढतर विषया-नुशीलनपूर्वकं तत्तच्छास्त्रप्रकाशनकार्यं करिष्यति, तस्याः मदीयद्वारा यत्

---

*Report and Translatian by Dr. R. K. Kew.

समुद्घाटनं संजायतेऽधुना तत्र विषये मदीये मनसि महान् हर्षः गौरवोत्कर्षश्च। नूनमेतत्व कार्यं महत्व प्रशंसनीयम्।

अन्यच्च चतुर्दशविद्या-चतुःषष्टिकलासंवलिते सुधासिन्धुसंस्कृतसाहित्ये देवासुररूपिपारावारीणैः वैदेशिकैः पुरातत्त्वविशारदैर्निर्मथ्याऽद्यावधि यत् किंचिदाप्तं तत्तु फेनरूपमेवास्तीति प्रतीयते चेत्तदपि बहुजगदुपकारकम्। यान्यसंख्यातानि महान्ति मानव-संस्कृत्युपयुक्तानि रत्नान्यस्मिन् सन्ति, तान्यधुनापि यत्रतत्रान्यत्र कुत्र च विद्यन्तेतराम्। परमागाधाम्भसि त्रुडित्वा, तान्येवाधुना विद्वद्भिः प्रकाशनीयानीति मदीयोऽयं भावः।

अस्मिन् विषये डा० कावमहोदयानां यत्नः नितरां श्लाघ्यः। अत्रभवता' संस्कृतसाहित्यवारिधिं मथित्वा प्रथमतः प्रत्यभिज्ञादर्शनं मानवीयसंस्कृतिसंबन्ध-निरूपणपूर्वकमपूर्वेण वैदुष्येण विदुषां हृदयंगमीकृतम्। तदनन्तरं कृषि-शास्त्रविषयकं वेदपुराणान्तर्गतं नवनीतं महोत्साहेन विलोड्यालोड्य कृषिसंबन्धि-प्राचीनहस्तलिखितग्रन्थान् सञ्चित्य तान् अनुशील्य च एतद्विषये महान् ग्रन्थः संपादितः। यस्य पठनेन स्मरणेन चास्मदीया हार्दिकी प्रशंसाततिरनायासेन निष्कामति डा० काव महाशयानां कृते। किञ्च संस्कृतसाहित्ये या भारतीयसंस्कृतिर्निहितास्ति तस्याः गवेषणाकार्यं प्रकाशनञ्च अस्मदपेक्षितम्। अन्ते च अस्मद्द्वारा समुद्घाटिता इयं शारदापीठगवेषणाकेन्द्रेति विख्याता संस्था शारदापीठप्रथमगवेषणापत्रिका च, या डा० वर्यैः संपादिताऽस्ति, दिनाद्दिनं वर्धताम्, विद्वद्वृन्दहृदयोत्साहानन्दकरी च बोभवीतु इत्याशीर्वचनान्तरं अस्माभिर्विरम्यते सभा च विसृज्यते ॥

(Brief idea of the **above speech**):-

Learned Gentlemen, Your participation in this great festival of today, the celebrations of the Republic Day, in spite of severe cold, indeed adorns the happy gathering and enhances the greatness of this glorious day. I very much admire the thrilling speeches delivered by Prof. Pushp and other scholars and the recitations of poetry and music given by some of you. I however desire to speak in reference to the speech of deep import delivered by Dr. R. K. Kaw., the founder of the Sharada-Peetha Research Centre. It is a happy occasion to inaugurate the Sharada-Peetha to-day, which has started carryingr researches into Pratyabhijna System and other subjects and the publication of its Research Series. While the world is already benefitted by the researches of numerous European and native scholars on certain

subjects in the vast fields of Indian Culture comprising 14 sciences (divisions of knowledge) and 64 Arts, there are many treasures still hidden which require to be explored by scholars and made accessible to the literary world, as has been done by Dr. Kaw at least in two fields, the Pratyabhijna Philosophy of Kashmir and the Art and Science of Agriculture practised in India through ages, by a search and study of original sources, viz. the published literature and unpublished manuscripts. The Sharada-Peetha is being established to foster and conduct similar research activity in the vast unexplored fields of Indian knowledge. While inaugurating the work of this Research centre and bringing out its first publication (Sharada-Peetha Research Series Vol. 1, Part I) I wish all success to it and hope it will grow strong to be a great inspiration for the whole country.

NEED OF REVIVAL OF INDIAN CULTRE.*

'Ours is a great country. We have had for centuries a great history. The whole of the East reflects our culture. We have to represent what India taught right from the time of Mohenjc-Daro and Harappa', says Dr. S. Radhakrishnan in an address to UNESCO. *Indian culture* is indeed one of the greatest and oldest having coutinued for about five millenniums. It has through centuries of its long history established a unity of Asian civilization which has its roots in its humanistic spirit. Indian culture has acquired practical significance today as it has played a significant role in liberating man from material dangers and has helped peoples to live together in greater understanding and harmony. It has changed the direction of Science from destructive use to constructive purposes. The science that destroys is now rejected and the science that is beneficial to man is applied for the service of one and all. The world is becoming conscious that not only science, but the economic and political organisations should be such as serve all men, all nations and not merely a few. It is in such directions that humainty

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is groping its way today and it is for this great objective that Indian culture is attracting the notice of the world today. Numerous Research Institutions all over India are busy delving deep into the past and trying to revitalize the old with the new. It is, indeed, not only India that needs research into Indian Culture ; the world needs it.

Our Philosophy :–The message of peace and humanism which our country has given to the world from the earliest times is implied in our Philosophy. It was first taught in our Upanishads and revived in different ages, by our great prophets and incarnations like Krishna, the Buddha the Shankara, Kabira, Guru Nanak, Tulsidas and in the recent age by Gandhi. The same message is stressed in our present age by Dr. S. Radhakrishnan, Dr. Rajendra Prasad, Shree Nehru and others. India always stood for peace and non-violence and advocated this principle among individuals and nations. It is the India's high moral value and principles of humanism which have stopped aggression and unrest among warring nations. From ancient times India won over the hearts of oppressors by their Philosophy. Alexander the great was not defeated as much by the might of the then rulers of India as by the moral and spiritual force - the force of philosophers. After Alexander returned from India, he was desirous of learning our philosophy. He heard the name of some teacher Dandamis who was the president of one sect. Onesikrates was despatched by Alexander to fetch him. When he found the great sage he said, "Hail to thee, thou teacher of the Bragmanes. The son of the mighty God Zeus, King Alexander, who is the sovereign Lord of all men, asks you to go to him, and if you comply, he will reward you with great and splended gifts, but if you refuse, will cut of your head". Dandamis, with great complacent smile, heard him to the end, but did not so much as lift his head from his couch of leaves, while still retaining his recumbent attitude, returned his scornful answer :-

"God, the Supreme King, is never the author of insolent wrong, but is the creater of light, of peace, of life,...........He alone is the god of my homage, who abhores slaugter and instigates no wars. But Alexander is not God, since he must taste of death, and how can such as he be the world's master, who has not yet reached the further shore of the river Tiberoboas, and has not yet seated himself on a throne of universal dominion ?... What Alexander offers me, and the gifts he promises, are all things to me utterly useless ; but the things

which I prize, and find of real use and worth, are these......, while all other possessions and things, which are amassed with anxious care, are wont to prove ruinous to those who amass them, and cause only sorrow and vexation, with which every poor mortal is fully fraught......The earth supplies me everything, even as a mother her child with milk, I go whereever I please, and there are no cares with which I am forced to cumber myself, against my will. Should Alexander cut off my head, he cannot also destroy my soul. My head alone, now silent, will remain, but the soul will go away to its master, leaving the body like a torn garment upon the earth, whence also it was taken. I then, becoming spirit, shall ascend to my God, who enclosed us in flesh, and left us upon the earth to prove whether here below we shall live obedient to his ordinances, and who also will require of us, when we depart hence to his presence, an account of our life, since *he is the judge of all proud wrong-doing ; for the groans of the oppressed become the punishments of the oppressors.* Let Alexander, then, terrify with these threats those who wish for gold and for wealth, and who dread death, for against us these weapons are both alike powerless, since the Bragmanes neither love gold nor fear death. Go, then, and tell Alexander this: "Dandamis has no need of aught that is yours, and will not go to you, but if you want anything from Dandamis, come you to him".'

Alexander, on receiving from Onesikrates a report of the interview felt a stronger desire than ever to see Dandamis who, though old and naked, was the only antogonist in whom he, the conqueror of many nations, had found more than his match. (Ref. Indika of Megesthenes and Arrian PP.123–126).

It may, again, be recalled that in our own time, the same unique type of philosophy won for us freedom from our British masters (conquerors). We had no other weapon except the principle of non-violence to face the destructive weapons of modern warfare with which the Britishers threatened us. The voice of our another frail and naked sage *Bapu* (Gandhi) which, in those gravest days of our independence movement, exhibited our potent moral and spiritual force, the inviolable force of our philosophy, reverberating in every corner of India- '*Ragupati raghava raja ram, patita pavana sita ram*'' , was an alarm to the forces of destruction facing us from all sides and a note of peace and freedom to us. After all what is there in our culture so potent which has made us to survive all our past vicissitudes and perils. Dr. Rajendra Prasad has so masterfully explained, at the inauguration of the All India Cultural Conference held at Delhi on the 15th of March 1951, what has made us to survive all along. He said, "I may here echo the words of poet Iqbal :-

V. V. Jaiswal

'Baqi magar hai ab tak namo nishan hamara,
Kuch bat hai ki hasti mitati nahin hamari,
Sadiyon raha hai dushman dauri zaman hamara'

(We survive still as a nation. There seems to be something why our existence has not been destroyed even though the current of our history has been inimical to us for centuries.) It is because an ethical current has been flowing visibly or invisibly from a perennial source in our country. It has occasionally incarnated itself into living forms. It has been our great good fortune to have had in our midst ......a person, who by making us all recollect that immortal principle, gave new flesh to our dry bones and infused new life into our dead bodies and put new cheer and courage into our dying hearts. *That immortal principle is the principle of Truth and Ahimsa, which is not only absolutely necessary for our country but also for the continued existence of humanity today.* Our culture is rooted in this principle of non-violence......In our country empires arose and fell, different faiths flourished and declined and our people suffered from aggression and oppression of foreign invaders. Nature and man heaped upon us numerous calamities, yet we were able to maintain our existence, we were able to preserve our culture, and we were able to retain our vital and creative powers. Even during the darkest days we were able to produce such thinkers and men of action as would have occupied by right the highest place in any age of the history of the world. During the period of our political slavery we were able to produce such a man of action, faith and revolutionary ideals as Gandhi ji, such a talented poet as Rabindranath Tagore and such great Yogis as Arvind and Ramana Maharshi. During that very period we were also able to produce talented scholars and scientists......We have not only been able to maintain our existence but also our intellectual and moral glory even in circumstances which had completely destroyed some of the famous civilizations of the world. It appears to me that the main reason for our survival is that *our collective consciousness rests on an ethical foundation which is stronger than the mountains, deeper than the oceans and wider than the sky.*"

In our rich cultural heritage, the spiritual equality of man is the corner stone. This spiritual equality must be accepted and expressed now in the material, economic, social and political life of the people. From time to time, saints and seers of this country have preached and practised what is best and noblest for the human being. All their teachings need revitalizing in our time for peace and welfare of the whole human race.

The old civilization of India was a concrete unity of many-sided developments in Philosophy (Anvikshiki), three Vedas (Trayi), Economics (Vartta) and polity and civics (Dandaniti) comprising the four main divisions of our knowledge ('Anvikshiki trayi vartta danda-

nitishcha vidyah' - Kautilya's Arthashastra 1,2). These included many arts and positive sciences, such as mathematics, astronomy, Chemistry, Physics, Medicine, Agriculture, and Botany, music, drama and dance, Sculpture, Architecture and painting, besides philosophy and literature, Rhetorics and poetics, Classical poetry and Metrics, Grammer and Lexicography, and so on. From time immemorial Indians were votaries of this all-round culture which needs a revival today, to a better appreciation and experience of aesthetic, moral, and spiritual values of our life, leading to a realization of the unity of man. The achievements of ancient Indians even in various domains of scientific knowledge abundantly prove that "India was not inhabited by a race of ascetics, by munis and rishis only, living in the solitude of forests, but by......men who were actually engaged in various pursuits of life and attained a high state of material civilization ....."(Cf. Ancient Indian life by J. C. Ray–'Glimpses into the Past'). For instance, the researches of the writer on *"Agriculture in Ancient India"* (carried under the auspices of Indian Council of Agricultural Research) have brought to light that the Sciences of Agriculture, Botany and Veterinary were old things in India having started from the hoary past, while in the modern time these sciences were brought into vogue in the west only a century or so before. Many ancient comprehensive texts on these subjects have been unearthed by the writer from the piles of old manuscripts. In our country agriculture was regarded as the bed-rock of our existence and prosperity. The details given in Arthashastra, the Code of Kautilya, show how it was planned and pursued in the early days of the Mauryan Empire in the 3rd Century B. C. The administrative system was itself moulded by the needs of agriculture.

It is high time that explorations into the vast fields of Indian culture (particularly so far unexplored) be carried on by scholars with greater and greater zeal for the discovery and revival of our rich heritage which is admittedly contributing to the peaceful existence and all-round advancement of the whole human race today.

KASHMIR A CENTRE OF LEARNING‡

The valley of Kashmir has not only been popularly known as '*Paradise on earth*", but also as a famous seat of learning (*Sharada-Peetha)*. It is even believed by some scholars to be the originating centre of civilisation. Prof. Dharendra Nath Pal upheld the view as early as in 1904 that the particular area in Asia which covers Kashmir and the Tibet table lands was the *cradle of human race.* The area is supposed to be the *originating centre of human culture* as its geographical position shows that it is in the centre of the globe and so just in the midst of the ancient civilised nations. The learned Professor says that even the great oriental scholar Adelung, the father of Comparative Philology, placed the *cradle of mankind* in the valley of Kashmir. It is however a fact that this ancient land has been for centuries a centre of learning and fountain-head of art and culture in the East which attracted students from distant parts of India and the neighbouring countries of Asia, such as China and Tibet, Indo-China, Ceylon and Indonesia. It is known in tradition that Kashmir had in ancient times at least two big universities one at *Sharada* and another at *Chakdar* (in Bijbihara) similar to those which existed at Nalanda, Taxila aud Ajanta. In the ancient literature of Kashmir, '*Vidya-mathas*', '*Vidyarthinam Mathas*', '*Shaiva Mathas*', etc. vis, various schools or colleges of learning, as well as *Mathika Gurus*, viz. professors of these colleges, are mentioned. Kalhana records in the Rajatarangini that numerous monasteries (*Viharas*) built in Kashmir at various places (by the rulers or the members of the royal families and courts) from time to time were the repositories of Buddhist learning, in which the Buddhist monks resided and pursued their studies and literary activity. One such big Vihara was built by king Pravarsena's maternal uncle Jayendra known after him as the *Jayendra-vihara* in which Hiuen Tsang is known to have put up during his stay in Kashmir and pursued his studies for two years. The location of the Vihara has been pointed out to be somewhere near the present-day Jama-Masjid of Srinagar. Sir W. Lawrence writes in his "the Valley of Kashmir" that according to some people the ground on which the mosque stands was sacred to Buddhists. The time brought

‡*By Dr. R. K, Kaw*

them all to utter extinction and there is hardly any trace of these to be found anywhere. Fortunately, however, we are in possession of a rich cultural heritage in evidence of our past achievements in the various fields of knowledge, art and science.

The first in chronological order is the Kashmir's contribution to the Buddhist ideology and culture. *Buddhism* is a historic movement. It has had a long history in Kashmir, which was in vogue there even before Ashoka's time (273-232 B. C.). It is recorded by the Tibetan writer Taranath that Madhyantika (or Majjahantika), a Buddhist preacher sent to Kashmir by Ashoka to propagate the new faith, found twelve Viharas in existence at the time of his arrival, which were erected there from the time of Surrendra, the earlier Buddhist ruler. Madhyantika was accompanied by many monks and Hiuen Tsang says that five hundred monks had taken up their residence in Kashmir in the time of Ashoka. *The Great Buddhist Council* held in Kashmir, in the *Kundala-vana-vihara* (nearabout the present Harwan water-reservoir), in Kanishka's time in the first Century A. D. (78-102 A. C.) is an event of great significance in the history of Buddhist learning. Ashvaghosha is said to have been brought by Kanishka from Patliputra to Kashmir to function as the Vice-President of the Council (Ref. Research, Srinagar, I, P. 4.). The Council while sitting for six months collected all available sayings and teachings of the Buddha and the other masters of the law and drew up expository commentaries on them. Kanishka's Council gave a powerful fillip to the growth of Buddhist learning in Kashmir especially what is called the *Sanskrit Buddhism* (Ref. Buddhism in Kashmir and Ladakh by J. N. Ganhar and P. N. Ganhar, P. 61). The "*Greater Vehicle of the law*" was drawn up here by the Buddhist theologians in consultation with the Acharya's of this holy land. Nagarjuna though a native of Berar stayed long in Kashmir to study. He, in consultation with Kashmirian scholars and thinkers, established 'the radical School of Buddhism known as *Mahayana.*' One important Buddhist work *Milinada-Panha* was written by the reputed Kashmirian author Naga-Sena (150 B.C.).Milinda Panha is a record of the elegent and eloquent conversation that the *Theravadin* had with the Bacterian king of northern India on a number of controversial issues of Buddhism. The original book which was probably written in Sanskrit, is lost but its Pali and Chinesa

recensions are available. It will, thus, be noticed that Buddhist ideology was given form and shape in Kashmir with which it became presentable to the outside world.

Kashmir came to enjoy such a high reputation as a *centre of Buddhist learning.* It was a channel of communication of Buddhist thought between India and China and Tibet. Numerous Kashmirian Buddhist scholars have written original works in Sanskrit and Prakrit and translated several into Chinese, Tibetan and other foreign languages. Some of the Kashmirians went to other countries to propagate the message of the Buddha, or its new interpretation. Kumarajiva, known to be a native of Kashmir went to Kucha (in the 4th Century A. D.) whence he was taken by a Chinese general named Lu Koang to China. He is regarded as one of the greatest translators of Sanskrit texts into Chinese. Many other master - minds from Kashmir, like Buddhayasha, Dharmayasha, Gunavarman, Punyayatra and others also went to China and contributed to the Buddhist culture there. Among the other monks who visited China about the time that Kumarajiva was taken there are Dharmaraksha, Sanghabhatta and Gautama Sanghadeva. Some Kashmiri monks who preparad translations of new works into Tibetan or revised the earlier ones are Jinamitra, Dhanashila, Ananda or Ananta and others. As a result of the pious labours of scholars like Kumarajiva, Buddhayasha and Gunavarman, Kashmir became renowned for learning and scholarship in China. Buddhist monks of China also made it a point to visit the valley and learn the sacred lore there. Among the earliest Chinese visitors to Kashmir are Che-yen, Che-mong, Fa-yong (who took the Sanskrit name of Dharmakara), Hiuen Tsang (the most illustrious Chinese pilgrim), Suan-hui and others. This in brief shows that contribution of Kashmir to Buddhism is too significant.

Kashmir has played an important role in the development of Indian literature. It has been the *homeland of Alankara Shastra* (Rhetorics). Out of the sixteen most famous rhetoricians of India, Kashmir has produced fourteen and the rest of India anly two. Vamana (750-800 A. D.), the founder of the *Riti School*, Udbhatta (774-813 A. D.), the teacher of the *theory of three Vittis*, Rudratta (800-900 A. D.), the expounder of the *theory of Figures*, Anandavardhana (850-900 A. D.), the founder of the school of the *Doctrine of Dhvani* (Suggestion), Mammatta (about 1100 A. D.), the upholder of the *theory of Rasa* (Sentiment), Abhinavagupta

(1000-1100 A. D.), the expounder of the *theory of Rasadhvani* and the *Pratyabhijna* Shastra, and Mahima Bhatta, Kayyatha and Ruyyake (11th Century A. D.), the renowned rhetoricians and writers all hail from Kashmir. The historical works of Kashmir chroniclers like Bilhana, Kalhana, Jonaraja, Shrivara, Prajyabhatta and Shuka have made the remark of A. Macdonel obsolete as given in his History of Sanskrit Literature (P. 10) that 'History is one weak spot in Indian literature.' The works of these Kashmiri historians are indeed historical in true sense, because of a perfect scientific approach, as by modern historians. The great poet Kalidasa, the Shakespeare of India, is known in tradition to be a native of Kashmir. Attempt has been made by the late Prof. Lacchmi Dhar in his book "*the Birth Place of Kalidasa*" to assign his home in Kashmir on the basis of numerous references in Kalidasa's own works in the descriptions of the Himalayas, especially the northern part of Kashmir or more defintely the Sindh Valley. This is further supported by his patriotic mention of Kashmir in the Himalayas :- **स्वर्गादधिकतरं निर्वृतिस्थानम मृतह्रदमिवावगाढोऽस्मि** । (Shakuntalla VII). According to certain evidences, Patanjali, the commentator of *Panini's Ashtadhyaya* (the first Treatise on Sanskrit Grammer) was a Kashmiri ; so was Pingala, the author of *Pingala Sutra* (a Treatise on Metrics and Prosody) a Kashmiri. There are so many remarkable Kashmiri writers who have contributed to the scientific subjects like Astromony, Mathematics, Medicine, Agriculture, Architecture and other arts. For instance, Charaka, the writer of a well-known Medical treatise *Charaka-Samhita*, according to some evidences, belonged to Kashmir.‡

‡ Charaka was the Court physician of Kanishka. Kashmir seems to have enjoyed a great reputation as the home of Ayurvedic medicine. Drdhavala, one of its ancient physicians, revised the great work of Charaka, known as Agnivesha Samhita. G. M. D. Sufi mentions (in his Kashir, the History of Kashmir) two Ayurvedic physicians who, accoding to his informant, Dr. G. N. Mukerjee, M. D. the author of the History of Indian Medicine, flourished during the Muslim rule, namely, Narhari Pandit, the celebrated author of Rajanaighantu and Madnanga Suri. Narhari is claimed by some scholars as a Dakshani Brahman. The Pandit is said to have flourished during the reigns of Simhadeva and Shahmir. Narhari is known as Narasimha and was the son of Ishvara Suri, a Brahman of Kashmir.. (Kashir Vol. II P, 494).

A comprehensive Sanskrit treatise on Agricultural Science, namely *Kashyapiya-krishi-sukti* (Manuscript found by the writer in Adyar Ms. Library, Madras), is ascribed to Kashyapa-muni, the well-known hoary sage of Kashmir. Lilavati whose name is associated with certain mathematical theories is known in tradition to be the doughter of a Kashmiri Brahman. Apart from those mentioned above, there is a long list of famous writers and scholars of Kashmir who have enriched and extended the realms of thought and knowledge. We come across poets like Pravarsena of the Setubhanda fame, prolific writers like Kshemendra, Ratnakara, Shivaswamin, Abhinanda, Mankha, Somadeva, and others too numerous to mention. Thus ancient Kashmir occupies a respectable niche in the gallary of literature.

Kashmir has achieved an unique position in the development of a school of philosopyhy, perfectly scientific in its approach, namely the *Pratyabhijna system of "Kashmir Shaivism*", which has made a radical revision or reorientation of Indian and Western systems of Philosophy The originators of the system, viz. Somananda, Utpaladava, Abhinavagupta and others (who flourished between 9th and 12th Centuries A. D.) were all the natives of Kashmir. Pratyabhijna is indeed the proud contribution of Kashmir to Indian Philosoyhy. Volumes of literature have been written in Kashmir on the "Shaivistic Philosophy". The system has already been introduced in the "Sharada-Peetha Research Series".

In the later ages much of the Kashmiri poetry and Persian literature was produced in the Valley. It is out of the scope of a short article like this to record all the immense literature of Kashmir written in different languages, Kashmiri, Persian etc. after the earlier period of Sanskrit learning. It is, however, conspicuously notable that Kashmir became the *homeland of Sufism* from the middle of the 14th Century. The Sufi doctrine contributed to the native Kashmir Philosophy many great values as are stated elsewhere in this issue. The new composite *Shaiva-cum-Sufi doctrine* brought forth a rich heritage of *humanism and universal brotherhood* which is indeed the most important contribution of Kashmir to world thought.

RISE OF SUFISM AND ITS SPREAD IN KASHMIR *

The Sufi movement originally sprang from the same place which gave birth to Islam. Before Sufism made its way into Kashmir, it had gripped the mind and soul of Iran where it came from the adjoining countries of the West. It seems to have emerged from the ascetic teachings of the holy Quran professed in the initial stage by Muslim divines and darvishes (saints) of Arabia, in the 7th and the 8th Century A.C., who 'devoted themselves singlly and exclusively to the service of God and the joyous experience of His grace'. After them came ascetics (nussak, zuhad), penitents or 'weepers' (bakka'un) and popular teachers (kussas). At first isolated, they gradually formed into two individual schools which had their headquarters on the Mesopotamian frontier of the Arabian desert, one at Basra and the other at Kufa. In course of time, the movement became widespread and struck out in all directions. It spread towards Egypt, Turkey, Seria and Iraq. From Iraq it passed into Iran where Khorasan became a stronghold of Sufism. It was introduced into Kashmir by Sayyids and their followers who came from Persia in large numbers (from fear of Timur, their enemy) and settled down in the Valley in the 14th Century.

Before studying the spread of Sufism in the valley and its influence upon the life and thought of Kashmiris, we shall first survey, as briefly as possible, the Sufi doctrine and the different phases of its development. *Sufi* is derived from '*Suf*' meaning 'wool' to denote 'the practice of wearing the woollen robe (labs al-suf), hence the act of devoting oneself to the mystic life on becoming what is called in Islam a Sufi'. It also denotes that 'the woollen raiment is the habit of the prophets and the badge of the saints and the elect'. The word has also been derived from '*safa*' which conveys the notion of 'purity', this would make 'Sufi' mean 'one of the elect who have become purified from all worldly defilements' by acts of piety and service of God. 'Sufi' has also been connected with the word '*saff*' (rank) which denotes that 'the Sufi was

* *By Dr. R. K. Kaw*

spiritually in the first rank in virtue of his communion with God.' The early Sufis were ascetics and quietists whose hearts were full of divine love and goodness, who refrained from the lusts of the world, and who lived rather retired lives in voluntary poverty (faqar) to be better able to meditate on God. With an intense desire after inner purification they sought to draw near to God by constant prayer.

Sufism denotes the *mysticism of Islam*, as there are different types of mysticism in several religious systems, such as *esoteric Buddhism*, *Vedantism* and *Yoga Shaivism* in India and *Christian mysticism* in the West. It has been observed that no religious doctrine can come into being or develop without having contact with other existing faiths. It is particularly pronounced in the case of Sufi doctrine which, while spreading in several countries, got moulded by the various influences and infilitrations from Christianity, Greek and Indian philosophies, like *Neo-platonism*, the *Vedanta* and *Buddhism*, and the Iranian elements. During a long course of six centuries of its early history, from the 8th to the 14th century A. D. Sufism passed several phases of its development.

In the beginning Sufism was only an ascetic movement which arose during the seventh century A. D. It was characterised by intense religious exaltation, an overwhelming consciousness of human frailty, boundless fear of God (khawf), and utter submission to his will. In this phase of Sufism there were strong ascetic tendencies while the mystical element was insignificant The Sufis of the eighth century cultivated poverty (faqar), self-abasement and resignation. In the ninth century Sufism entered on a new course. The new phase of Sufism was the product of diverse forces working together - 'speculative developments of the Mohammadan monotheistic ideas, Christian asceticism and mysticism, gnosticism, Greek and Indian philosophies'. The speculative and the pantheistic tendencies became predominant. There already existed the germs of Pantheism in the Quran as we have in its II, 190 "where-ever ye turn, there is the face (reality) of Allah". The pantheistic philosophy in fact arose in India, as its starting point is the Purusha hymn (x.90) in the Rigveda. From the tenth Century infiltrations from the Greek Philosophy 'brought into existence a more correct metaphysical vocabulary implying the immateriality of the spirit (ruh, the soul).'

The conception of Allah as a transcendent personality produced (1) *the doctrine of divine love* (mahabba) and (ii) *ecstasy*. The *theory of Divine unity* (tauhid) is also emphasised. Ibn 'Arabi (d. 1240 A. D.) was first to formulate in the 13th century the *doctrine of existentialist monism* (wahdat al-wudjud), according to which 'the existence of created beings is nothing but the very essence of the existence of the creator' (Wudjud al-makhlukat 'ain wudjud al-khalik). This is the main doctrine that the Upanishads teach. Ibn 'Arabi also taught that things emanate from divine prescience in which they pre-existed (Thubut) as ideas. This is a prominent doctrine in Kashmir Shaivism. There is indeed a surprising similarity between Ibn 'Arabi's contributions to Sufism and the doctrines of the Vedanta and the Kashmir Shaivism as the following instances particularly show :-

(1) According to Ibn 'Arabi 'God is Absolute Being, and is the sole source of existence; in Him alone Being and Existence are one and inseparable'. Brahman (in the Vedanta system) and Shiva or Maheshvara (in the Kashmir Shaivism) is Absolute Being. He is the sole cause of all existence (एष कारण कारणम्). He is the substratum of all existence or manifestation 'तस्मात् सत्ता स्फुरत्ता च सर्वत्राप्यनुवर्तते' (in Vedanta) and 'सा स्फुरत्ता महा सत्ता '(in Shaivsim). (2) According to Ibn 'Arabi 'the universe possesses Relative Being, either actual or potential; it is both eternal-existent and temporal-non-existent, eternal-existent as being in God's knowledge and temporal-non-existent as being external to God'. According to the Kashmir Shaivism, the universe in the precosmic form is Para which is eternal and existent. Para is the same as 'being in God's knowledge'

(चिंतिः प्रत्यवमर्शात्मा परावाक स्वरसोदिता ,I.P.V.,I P. 203)

Then again according to the Vedanta the world being mere superimposition (*Adyasa* or *Maya*), and according to the Kashmir Shaivism manifestation (*Abhasa*), is ultimately temporal-non-existent. (3) According to Ibn 'Arabi 'God is both *Transcendent* and *Immanent*, Transcendence and Immanence being two fundamental aspects of Reality as man knows it. "The Haqq (Reality) of whom transcendence is asserted is the same as Khalq (creation) of whom immanence is asserted although (logically) the creator is distinguished from the created"'. The Vedanta and Kashmir Shaiva systems also distinguish the two states of God, His Transcendence called Para

or Anuttara dasha, and His Immanence Apara dasha (परं चापरं च). Haqq, Brahman or Shiva, the Transcendent or Absolute Being, passes into His immanent state when He manifests Himself in the form of the world (ईशावास्यमिदं सर्वं यत् किंच जगत्यां जगत् , Ishavasyopanishat- 1) (4) 'Being, apart from God, exists by virtue of God's will, acting, in accordance with the laws proper to the things thus existent; ......' In the Kashmir Shaivism (Pratyabhijna) we have the same idea-- that is, creation or existence of the world of objects is due to God's will :-

चिदात्मैव हि देवोऽन्तः स्थितमिच्छावशाद्बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् (I.P.V.,I,P. 182)

The creation is regulated by the Divine Law called 'Rita' by the Vedic seer. (5) According to Ibn 'Arabi 'Before coming into existence, things of the phenomenal world were latent in the Mind of God as fixed prototypes (a 'yan thabita), and were thus one with the Divine Essence and Consciousness;......' According to the Kashmir Shaivism, things of the phenomenal world, before coming into existence, were one with 'चितिः प्रत्यवमर्शात्मा', *i.e.* 'सच्चिदानन्दंब्रह्म' in the Vedanta system, both of which denote the Divine Essence and Consciousness. When the cosmos, before it becomes visible, existing in the superconscious state (Para dasha) of the Lord (Shiva or Haqq), passes into the next state called Pashyanti, it assumes the form of 'fixed prototypes' which, according to the Kashmir Shaivism and Ibn 'Arabi, are 'intermediaries between the One as Absolute Reality and the Phenomenal World'. (6) 'There is no such thing as union with God in the sense of becoming one with God, but there is the realization of the already existing fact that the mystic is one with God.' This idea exactly corresponds with the Vedantic *realization* or *'recognition'* in the Kashmir Philosophy. (7) 'The perfect man is miniature of Reality; he is the *microcosm*, in whom are reflected all the perfect attributes of the *macrocosm* ......' † According to the Vedanta as well as the Kashmir Shaiva system 'every human individual is a spark of the divine' i.e. limited Brahman or Shiva, whereas God, Brahman or Maheshvara,

† It will however be noticed that in Sufi doctrine, as in the Hindu philosophy, man, in general, is admitted as microcosm: "Man is brought into existence (with all divine qualities) like ocean" (Laqad khalaq-nal insan filbahar). Rudolf says: 'Man is the meeting point of various stages of Reality."

is the Absolute Reality. Microcosm (Jiva or Pashu) is endowed with all the attributes of the macrocosm (Universal Being) in a limited degree. Higher beings, Autars and prophets like Krishna and Mohammad, possess the divine attributes in eminence. According to Ibn 'Arabi's doctrine ...... the first intellect is the *Reality of Mohammad* (al-haqiqat al-Mohammadiya), also called the Reality of Realities (Haqiqat al-haqa'iq); this principle finds the fullest manifestation in the *perfect Man* (al-insan al-Kamil). This idea is similar to the theory of *Autars* in Hinduism. (8) Another glaring instance of similarity between Sufism and the Kashmir Shaivism and the Vedantism is the idea of An 'I - haqq (I am the truth) which was pronounced by the celebrated Muslim mystic Abul Mughith al-Hassan Mansur al-Hallaj (858 to 922 A.C.). This exactly corresponds with "Aham brahmasmi" (I am Brahman) in the Vedanta and "Shivo-Aham" (I am Shiva) in the Kashmir Shaivism. † (9) Jalal ud-Din Rumi (the Sufi Persian poet) gives many couplets which express the theory of incarnation and evolution, for instance, he says :---

I died a mineral and became a plant,
I died a plant and rose an animal,
I died an animal and I was man,
Why should I fear? when was I less by dying?
Yet once more I shall die as man, to sour
With the blessed angels; but even from angelhood
I must pass on. All except God perishes.
When I have sacrificed my angel soul,
I shall become that which no mind ever conceived.
O, let me not exist! for non-existence proclaims,
"To Him we shall return."

Such ideas can be found in the Upanishads also. (10) In Sufi doctrine, way to realization is simple, virtuous living, communion with God and service to humanity, as it is in the two Hindu systems - the Vedanta and the Kashmir Pratyabhijna system.

The parallelisms between Sufism and Indian systems of philosophy

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† The ultimate object of the spiritual quest in Hindu philosophy as well as the Sufi doctrine is : 'whoever has recognised his own self has indeed recognised God' (Man 'arafa nafsahu, faqad 'arafa Rabahu). 'Our being, without losing anything of its own personality, is united with the divine truth' (Ruysbroeck). Mysticism, like the Vedanta and the Kashmir Shaiva philosophy, is 'the Science of self-evident Reality, which cannot be reasoned about'.

furnish an evidence of exchanges of Hindu and Muslim thought. It reveals that Islamic culture and Hindu culture, so far as their philosophies are concerned, are almost the same and differ in minor points only. Both of them teach the same fundamentals of human culture. It seems that the two cultures have influnced one another from the earliest times. It will, however, be noticed that philosophy was learnt by Greeks from Indians in the Alexander's time as "the Greeks themselves supposed their early teachers to have imbibed wisdom at the eastern fount". In Greece, there arose the Neo-Platonic school of Philosophy which incorporated the tenets of the Vedanta philosophy, and it was in Seria that Neo-Platonic philosophy was translated into Arabic. When the Sufi movement emerged from Islam in Arab, the early Sufis incorporated in their doctrine the philosophical ideas of Greeks from Serian translations. This shows how Indian elements may possibly have infilitrated in sufism. Conjectures have been made by al-Biruni and Dara Shikoo on the parallels between the Upanishads and the Yoga Sutra and the Ideology of Sufism. Even it is presumed that certain methods of Hindu asceticism have infilitrated in Sufism. On the other hand, Dr. Tarachand observes that monism or divine unity taught in the Shankara's system is the result of the influence of Islamic doctrine propagated by the early Muslim preachers in South India. He writes, "Shankara, who - there are reasons to hold - was influenced by contact with early preachers of Islam in the South, gives definite indication of such influence in his emphasis on monism, his insistence on action, rather than mere rituals. It may be that each element in Shankara's thought was separately derived from Upanishadic sources but the peculiar composition of these elements and the shifts in emphasis of thought and action can be most easily explained by these new contacts with Islamic preachers down south when in Keladi or Kelati in Kerala, the birth place of Shankara, the ruler had embraced Islam". (Influence of Islam on Indian Culture, by Dr. Tarachand, P. 107-111, quoted in 'Kashir' Vol I, P. 71, by G.M.D. Sufi). The writer does not personally agree with this observation of Dr Tarachand. †

† It is true that Islam teaches Tauhid (the doctrine of Divine Unity) "La-illaha il-Allah" (Except One God, there is no other divine being); but in Hindu philosophy we notice that the idea had dawned earlier in the time of Upanishads in which we find repeated - "Ekam-eva-advitiyam Brahma" (There is one Brahman - the Ultimate Reality without any second).

We shall now notice certain doctrinal elements of Sufism which became a dominant feature of the mystical Arabic and Persian poetry, and which later on engrossed the abounding poetic imagination of Kashmiris.

(1) The doctrine of divine love *(Mahabba)* :- Love in the Sufi doctrine signifies yearning towards God, the passionate spiritualism, as interpreted allegorically: 'the lover joys to dwell in love with love' (writes Yahya). The doctrine of love (mahabba) is to be found in the Quran. With the name of Rabia, the famous woman mystic of Basra (d. 801 A.C) is generally associated the first annunciation of the doctrine of Divine Love. While praying God, she ejaculated:

'Tis purest love when thou dost raise
The veil to my adoring gaze.'

Al Muhasibi explains the significance of love with great subtility: "And what is the original love? the love of Faith; God has testified to the love of faithful, saying, ' And thou who believe do love God the stronger ... ...' The light of yearning is the light of love (Mahabba); its superabundance is of the light of fondness (widad). Yearning is stirred up in the heart by the light of fondness. When God kindles that lamp in the heart of His servant, it burns fiercely in the crevices of his heart until he is lighted up by it ......" ‡ Dhu 'I-Nun the Egyption (d. 861 A.C.) uses the passionate language of the devoted lover :

"I die, and yet not dies in me
The ardour of my love for thee,......
To thee alone my spirit cries;
In thee mv whole ambition lies,
And still Thy wealth is far above
The poverty of my small love."

In persian Sufi poetry, God is conceived as eternal beauty 'which by the necessity of its nature desires to be loved, manifests itself for the sake of love and is the real object of all love. Even earthly love is a type of spiritual, a bridge leading to reality. The soul, being divine in its essence, longs for union with that from which it is separated by the illusion of individuality, and this longing aspiration, which urges it

‡ Sufis believe - 'When love has carried us above all things ... we receive in peace the Incomprehensible Light, enfolding us and penetrating us.'

to pass away from self-hood and to rise on the wings of ecstacy, is the only means whereby it can return to its original home......' The idea of trinity of Lover, Loved and Love came to be a dominant feature of the Persian poetry. The language of love, wine and tavern began to be used freely to describe the relations between the mystic and His divine Beloved, Jallal-ud-Din Rumi says:

"God is the Saqi and the wine :
He knows what manner of love is mine,"
"'Tis the flame of love that fired me,
'Tis the wine of love inspired me
Wouldst thou learn how lovers bleed,
Hearken hearken to the reed!" (From Rumi's famous Reed Song)

Rumi proclaims that 'the soul's love of God is God's love of soul, and in loving the soul God loves himself,......' This gives us the picture of the Merciful Allah who draws man, the Elect of His creation unto Him by the powerful cords of love.

(2) Ecstasy :- The theory of ecstasy explains the blissful experience of one-ness with God Ecstasy is allied to the doctrine of divine love and denotes the rapturous love, 'for in the rapture of love a man attains to such a degree that his whole being is absorbed in the thought of his Beloved and he sees nothing else'. 'This ecstasy is symbolized negatively in terms fana (passing away from individuality), faqd (self-lessness) and sukar (intoxication) and positively in baqa (abiding in God), wajd (feeling God) and sahw (sobriety). This signifies 'when the individual self is lost, the Universal Self is found, or, in religious language, that ecstasy affords the only means by which the soul can directly communicate and become united with God.' The lyric poetry of Sufism attains its highest mark in such hymns which describe the states of fana (negation of individuality) and baqa (affirmation of universal conciousness). In a Persian ode by the darvish-poet, Baba Kuhi of Shiraz (d. 1050), this ecstasy is poured forth :

"I passed away in nothingness, I vanished,
And lo, I was the All-living -- only God I saw."

(The Mystics of Islam by R. A. Nicholson P. 59)

In ecstasy 'there occurs 'a mental abstraction or passing-away of the mind from all objects of perception, thoughts, actions, and feelings through its concentration upon the thought of God' (Ibid P. 60). This

brings us to the allied Sufi doctrine of Divine Unity (tauhid) which means God to be one and the seeker in the state of his devotion attains communion or union with God. This theory of Divine Unity denotes in sober terms the same state as is symbolized by Ecstasy. 'The transports of spiritual intoxication' were not always held sublime. Even the celebrated Muslim mystic Abu'l Mughith al-Hassan Mansur al-Hallaj was condemned for blasphemy and executed upon the cross in 922 A.D. He went so far as seeing in the supreme mystical experience a reunion with God. He said to people, "If you do not recognise God, at least recognise His signs. I am that sign, I am the Creative Truth (an 'l-Haqq), because through the truth, I am a truth eternally......" It is held that he did not claim Divinity for himself, though the utterance which led to his execution 'I am the truth' (ana 'I - Haqq) seemed to his judges to have that implication. The doctrine of unity got somewhat modified, as is apparent from the dual sense of union and separation that al-Junaid, the preacher of Tauhid (unity) refers to in a short poem :

"So in a manner we united are, and one;
Yet otherwise disunion is our estate eternally."

In the Kashmiri Sufi poetry we find that rapturous love and ecstasy became a common theme and such ejaculations attained highest mark. The Divine Unity and the allusion to the episode of Mansur are referred to repeatedly as will be noticed in the next article on the subject (in the third issue)

(3) Gnosis (ma'rifat):- This element of the Sufi doctrine is also allied to the doctrine of Divine Love and Ecstasy. As in this doctrine the trinity of Lover, Loved and Love ultimately becomes one in the state of ecstasy, so when the gnostic's spiritual eye is opened, his bodily eye is shut; he sees nothing but God. It is only after having traversed all the stages (maqam) that he (the seeker) is "permanently raised to the higher planes of consciousness which Sufis call 'the Gnosis' (ma'rifat) and 'the Truth' (haqiqat), when the seeker (talib) becomes the 'knower' or 'gnostic' ('arif), and realizes knowledge, knower, and known are one". Gnosis is a dominant feature of Kashmiri Sufi peotry, particularly that of the peotry of Lalla 'Arifa, Nund Rishi, Master Zinda Koul and 'Arif (Beg).

(4) Sufi Practice :- The seeker is bound to practice asceticism,

purification, love, gnosis, saintship etc. to attain to the end of the spiritual quest as implied in the cardinal principle of Divine Love and Unity. The progress of the spiritual life is described as a journey or a pilgrimage. The seeker (Sufi) who sets out to seek God calls himself a 'traveller' (salik); he advances by slow 'stages' (maqamat) along a 'path' (tariqat) to the goal of union with Reality (fana fi 'l-Haqq). We come across a number of technical terms in Sufi literature which denote certain stations or stages (maqam) and states (hal) passed by a spiritual pilgrim, for instance 'Tauba' or 'tawbat' (repentence) (meaning 'to abondon the worldly life and devote to the service of God') 'zuhd' (renunciation), 'mukhalafat al-nafs wa-dhikr 'uyubiha (opposition to the carnal soul, remembering of its vices, i.e. mortification of the nafs (desires), 'tawakkul' (trust in God), 'yaqin' (firm faith), ' tasawwuf ' (purity), 'dhikr' (remembrance or recollection), 'faqr' (poverty), 'tauhid' (true belief in one God), 'mahabba' (love of God), 'shauq' (yearning) and so on.

When Sufism made its way into Iran, all the above-mentioned elements of the doctrine passed into the lofty poetry of the Persian writers like Sanai, Rumi, Nizami, Hafiz Shirazi and others. Persian poets stressed the needs of an aspirant, such as meditation and recollection of God (dhikr), trust in God (tawakul), self-discipline or self-denial (zuhd), extreme pessimism or protest against the worldliness, voluntary poverty (faqr) and so on. Terrors of death and the beatific vision of communion with God are also the themes of the Persian Sufi poetry. The language of human love is used freely to describe the relations between the mystic and his divine Beloved. The Persian mystic poets used erotic symbolism as they could perhaps find no analogy more suggestive and better adapted to shadow forth the states of enthusiasm and ecstasy of the spiritual aspirant. Mystical interpretation is given to the technical vocabulary of these Persian poets commonly used to express earthly love, such as Rukh (face, cheek): meaning the revelation of Divine Beauty in Attributes of Grace,... zulf (tress) : the revelation of Divine Majesty in Attributes of omnipotence,...khal (mole): the point of real unity;...lab (lip) : the life-giving property of God, sharab (wine) : ecstatic experience due to the revelation of the true

beloved, saqi (wine bearer) : Reality, as loving to manifest itself in every form that is revealed, Jam (cup) : the revelations of divine acts and so on. When Sufism passed into the valley, all these mystic thoughts stimulated the spiritualistic trends and inspired the poetic instinct of Kashmiris.

Spread of Sufism in Kashmir :- The 14th and 15th centuries were characterised by great spiritual and political upheavels in Kashmir. It was during this period that Islam was spread in the Valley and the rule of Kashmir passed into Muslim hands. A long continued missionary movement was carried out in the valley by Faqirs or friars or darvishes and the 'Ulama' or theologians who brought the message of Islam to the people of this land. Then came into Kashmir the Sayyids(from Central Asia) who were deeply imbued with the Sufism of the age and country from which they emigrated. They began to impart to the people the spiritual doctrines of the Sufi cult. The prominent among them were Sayyid Jalal ud-Din of Bukhara, Sayyid Taj ud-Din (the cousin of Mir Sayyid 'Ali Hamadani or Shah Hamadan) who was accompanied by his disciples, Sayyid Masud and Sayyid Yusuf and Sayyid Hussain Simani (younger brother of Sayyid Taj ud-Din). Mir Sayyid 'Ali Hamadani best known as 'Shah Hamadan' paid three visits to the valley of Kashmir. He belonged to the Kubrawi order of Sufis founded by Sheikh Nujm ud-Din Kubra of Khwarism (d 1221 A.C.). The Kubrawis are a branch of Suhravardi Sufis. Shah Hamadan (Mir Sayyid 'Ali) was accompanied by Mir Sayyid Haidar, Sayyid Jamal ud - Din, Sayyid Kamal - i - sani, Sayyid Jamal ud-Din 'Alai, Sayyid Rukn ud-Din, Sayyid Mohammad and Sayyid Azizullah. The presence of Sayyids and their followers in the country seems to have stimulated the spiritualistic and mystic tendencies which were prevailing there already among the Hindu and Muslim saints in different forms of esoteric Buddhism, Vedantism and Shaivism as well as Islamic asceticism. The contacts of these Sayyids with the indigenous saints and savants, well-known as Rishis and Babas, or hermits, so deeply influenced the latter with the Sufi thought that they, in their turn, considerably furthered the spread of Sufism by their extreme piety and self-abnegation. In due course of time, the Sufi movement became wide-spread in the valley, and this new system of

spiritual doctrine gripped the mind of both sections of the people - Muslims as well as Hindus. It appears that both Hindus and Muslims had joined in large numbers the Sufi-fold and followed the Sufi-life and practice. Even numerous Hindu and Muslim women became the zealous followers of Sufi cult, as is shown by the long lists of Sufi-saints, Rishis and Babas, hermits, given in a Persian work, namely "Tarikh-i-Kabir-i Kashmir", in its different chapters under the following headings; 'Dar Jikr-i Sadat' (About Sayyids), 'Dar Jikr-i Rishiyan' (About Rishis or Darvishes), 'Dar Jikr-i-Mashikhan'(About Sheikhs), 'Dar Jikr-i-Ulamai Rubani va fuzlai haqani' (about theologians and divines) and 'Dar Jikr-i halati majzuban (about introxicated Sufis). The following are some of the names given in this work : Sheikh Nur ud-Din, Baba Bam ud-Din, Baba Latif ud - Din, Baba Gulam ud - Din, Baba Taj ud-Din, Lacchma Rishi (Hindu woman), Baba Sadar ud - Din, Siddha Shera Kantha (Hindu), Shama Bibi 'Arifa (Muslim woman), Sanga Bibi (Hindu woman), Baba Fakhar ud Din, Baba Nauroz Rishi, Baba Sabu Rishi, Baba Haji Rishi, Baba Hridaya Rishi (Hindu), Baba Rakhani Rishi (Hindu woman), Baba Sant Rishi (Hindu), Ropi Rishi (Hindu woman), Baba Nunda Rishi (Hindu,) Jogi Rishi (Hindu), Rani Rishi (Hindu woman), Boni Maji (Hindu woman.)' Baba Langar Mal (Hindu), Ganga Bibi (Hindu woman), Uttara Rishi (Hindu) and so on. Some of the names mentioned by Dr. Sufi in his history of Kashmir (Kashir, I) are Baba Nasir ud-Din, Sheikh Hamza Makhdum, Sayyid Ahmad Kirmani, Sayyid Mohammad Hasari, Baba Zain ud - Din. Lalla 'Arifa, known among Hindus Lalla Yogishwari or Lal Ded (Hindu woman saint) also belonged to the same period. There is the tradition of her association with Sayyid 'Ali 'Hamadani', in the 14th century. In the mentioned work some Sufi saints are described as devout practising Sufis who had given up themselves exclusively to constant devotion and meditation. Some of them are stated to have tortured themselves with hard penance and self-denial. In the Chapter on "Majzuban" are described those 'intoxicated Sufis who transported upon the wings of mystical fervour' and who were absorbed in spiritual exaltation and divine ecstasy. In addition to these saints, there were in Kashmir numerous ascetics, theologians, spiritualists, theorists and mystics.

Abu'l Fazl records his meeting with one Wahid Sufi. Faizi had

informed Abu'l Fazl of the presence of the saint in the following words: 'Here an anchorite has come to my view. For thirty years he has, in an unnoticed corner, been gathering happiness on an old mat. Affectation and self-advertisement have not touched the hem of his garment...' Abu'l Fazl mentioned this to Akbar, who asked him to go and inquire. "By great good fortune", wrote Abu'l Fazl, "I met with the saint and the old sore of the divine longing opened afresh ... He lived (in a ruined habitation) apart from joy and sorrow, and took nothing from anybody except broken bread ... As his heart was much alienated from the people, he could not come out from his cell. His majesty was delighted with this news and resolved that he would go in person," (Akbar-nama - Persian Text, Calcutta 1886, Vol. III, P. 549, quoted by Dr. Sufi in his 'Kashir', Vol I, P. 96).

Information is available about many schools of Sufis which were attached in olden days with mosques in Kashmir. One such institute is known to have been established by Prince Dara Shikoo and Princess Jahan Ara at Pari Mahal, situated on the side of the mountain in the east of Srinagar, on Dal lake, where education on Sufism was imparted. (Extract from personal notes by Mr. F.M. Hassnain).

The Sufi traditions continue in Kashmir ever since 14th century down to the present day. Kashmir has been a home of Sufism for the last six centuries. Among the numerous Sufi saints of the land, Lalleshwari (Lalla 'Arifa) and Sheikh Nur ud-Din have become prominent as the great national saints of Kashmir. Sufi thoughts found expression exclusively in poetry while it spread from country to country, such as in Arab countries, in Persia and so on. The same tradition was naturally followed in Kashmir, as is apparent from the poetry of such well known Sufi poets as Lalla 'Arifa, Sheikh Nur ud - Din and a host of other Sufi saints of the land. It will be observed that Kashmiri poetry is mostly abounding in Sufi ideas and mystic experiences.

In another article on the Subject entitled 'Sufi inspiration to Kashmiri Poetry', which will appear in the next issue of this Series, it will be noticed that Kashmiri poetry produced from early days to the present is to a very notable extent Sufi in content and inspiration.

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ness which we must seek out and awaken. When mankind awakes to the truth, universal brotherhood will follow,...One whose life is rooted in the experience of the Supreme, spontaneously develops love for all creation. He will be free from hatred for any man...He will boldly work for a society in which man can be free and fearless...He will oppose terror and cruelty...He will give voice to those who have no voice..." At another place Dr. Radhakrishnan says, "Men must use the instruments of science for the improvement of the conditions of life, for the fault is not in science aud technology. What is demoniac is in the nature of man. If we wish to cure this element of vileness, wildness, cussedness, in the nature of man, it is essential for us to mobilze the great spiritual resources of mankind. The cure for that is to restore the truths of the spirit to the central place in the minds of men. Let those truths of the spirit sway the minds of men, transform the lives of men. *The truths of the spirit are liberality, understanding, freedom.* ... Let us, therefore, send out...a message to this groping, uncertain, discontented world : that *love and not hatred, that freedom and not fear, that faith and not doubt,* have in them the healing of the nations. If we carry out these principles in our daily life and in our international relations, out of the anguish of the world will be born a *new unity of mankind,* a unity in which the ideals of the spirit will find safety and security." *Pratyabhijna has indeed shown to mankind a new way (Navo-margo) to human peace and freedom.*

Role of Religion and supernatural in Pratyabhijna :- The West has its philosophy almost distinct from its religion, while in India we do not have philosophy separate from theology. Zeller says, " Indian Philosophy never lost contact with religion and never became independent". In this country religion has led to philosophy, and for this reason the technical terms employed for metaphysical principles are the words which are commonly used in religious literature as names of gods and goddesses. *Shaivism* or *Shaiva Darshana*(Shaiva Philosophy) as the very word indicates, is an outgrowth of Shaiva religion which recognised Shiva as the highest God. It will be admitted that the originators of the Pratyabhijna Philosophy were the devotees of God Shiva (Maheshvara) and his concert Shakti and naturally they employed the various names of these divinities to represent the different metaphysical principles in the Pratyabhijna system. Thus, we find the term *Maheshvara* applied for the

Ultimate Reality, *Maheshvarya* for 'the Sovereignty of Will' ascribed to the Ultimate Being (Maheshvara), *Shiva* stands for the Cognitive Power and *Shakti* for the power of action and so on. It may also be noticed that in the Vedanta system the Ultimate Reality is named *Brahman* by the originators of the school, since they were the worshippers of God Brahma, the creator or the God of Knowledge (Vedas). The word Brahman is used by the Vedantins for the Ultimate Reality in the neuter gender, while the Shaivas use the word Maheshvara for the same principle in the masculine gender. This system of nomenclature in any school of Indian Philosophy is unlike that in the Western Science or Metaphysics in which we find the technical terms often used after the names of the scientists who discovered certain scientific principles and laws of nature. For instance, in Electrical Science, the terms: *volt* for an unit of electro-motive-force, *ampere* for unit quantity of electrical energy flowing in an electrical circuit, *watt* for the unit of power, *ohm* for the unit of resistence in any medium and so on are used after the names of the scientists conspicuous for their discoveries in this branch of Science. There is, of course, a number of other technical terms employed in the system taken from a stock of common words, not necessarily used in religious nomenclature. For instance, *Prakasha* is used in the particular philosophic sense as Self-manifestation or Self-consciousness in which the objects are merged in Self and *Vimarsha* as power of perception in which objects have distinct reality of their own.

Although it is not possible to set any form of Indian Philosophy free from the dogmas of religion, in the pratyabhijna system metaphysics plays a primary role, and theology or religion is relegated to a subordinate position. It may, therefore, be pointed out that though the Pratyabhijna system is a purely philosopical system founded on reason and scientific values, it has not totally divorsed itself from theological matter The main work on the System entitled " the Pratyabhijna - Sutras " includes one Section, Section III Agamadhikara, which deals with the dogmatic and theological matters of the Trika cult, such as pure and impure creations, devine hierarchy, bondage and release, impurities (Malas), common creation, creations called Vijnanakevala, Pralayakala, Sakala, Vidheshvaras, two classes of Samsarins, the different states and mystical methods of liberation (Shambhavopaya etc.) (see below) and so on as incorporated in the sytem from Agama Shastra. It will, however, be noticed that

philosophical interpretations have been given in the system to these supernatural matters.

The Shaiva Yoga :- According to the metaphysical point of view the *Pratyabhijna* (Recognition) leads a person to become aware again of the fact that the individual being (Pashu) is identical with the Universal Being (Pati, Shiva or Maheshvara) or, in other words, to know the supreme nature of ' self '. In the Vedanta and other schools of Indian Philosophy knowledge (Jnana) of the identity of the individual soul (Atman) and the Universal Soul (Brahman) is generally considered the highest ideal. In the Pratyabhijna system Parama-shiva, the Ultimate Being, who is aware of His Transcendental nature in that state, while adopting the limited form of an individual being (Pashu-bhava) by the sovereignty of His will (Satantrya Shaki), forgets (loses the awareness of) His real nature by His own deluding power (Maya Vimohini Shakti) and becomes limited in his powers of thought and action thus turning into an inferior being (Pashu). The Pratyabhijna enables him to recognise his own supreme nature already known to him before his individuation and thus restores in him his higher and deeper powers already innate in him. "*Recognition*" (Pratyabhijna) is distinguished from "*knowledge*" (Jnana) in the sense that in the former state the identity of the individual being and the Supreme Being (or, in other words, the knowledge of the supreme nature of 'self') is not, in reality, unrealised before (Nananubhutah) but is only forgotten ; and this is revived in the state of "*Recognition*"; while realization in the form of mere " *knowledge* " (Jnana), according to the point of view of the Vedanta system, is lacking before its attainment. This is one important point of difference between the Pratyabhijna and the Vedanta system.

The state of realization said above, according to the point of view of the Trika system, of which the Pratyabhijna Shastra is a manual of Philosophy, cannot be achieved without recourse to a supernatural process (experience) known in the system by a general name the "Shaiva Yoga" or "Shaiva Samavesha." Trika system prescribes various Yogic methods of Samyama (intuition) i. e. 'intense concentration, contemplation and meditation' to attain the ' Pratyabhijna ' realization or the 'Recognitive' insight which is the means of all the highest human achievements (समस्त संपत समवाप्ति-हेतम) These are variously called

Shambhavopaya(or Icchopaya), Shaktopaya (or Jnanopaya) and Anavopaya (or Kriyopaya). These methods develop in the Yogins (respectively) the powers of will, thought and physical activity. Although the Pratyabhijna system lays down the basis of this intuitive experience, viz. the system of Yoga, yet it claims to have ultimately revealed another new method (Navo margo) of intellectual pursuit, i. e. the pursuit of knowledge and reason at the empirical level, which it calls Anupaya (a processless method), that is, which does not need any Yogic - physical and mental - processes at all. The Yogic methods have, indeed, been incorporated in the Pratyabhijna system from the Trika Shastra and have been considered by the great authorities like Abhinavagupta as indispensable for realization. Abhinavagupta was himself a born Yogin (Yoginibhu) who constantly practised Shaiva-samavesha in his life.

The Yogic system was known in India from remote ages, not only as the means of developing human personality, but also as a wonderful aid to scientific observation. It is well-known that our great thinkers of the past entered deeply into the very core of things by means of Yogic processes. This yogic system has proved of greater value in attaining to heights in the sphere of knowledge than the modern scientific methods of " well-trained and keen sense-observation, experimentation and inductive thinking" having claim for the achievements of today. By practising the threefold Yogic method taught in Trika Shastra a person is said to manifest his profounder faculty and to get *omniscience*, all - penetrating grasp, along with many other supernatural powers. The following powers are mentioned by Patanjali in his Yogasutras (Chapter III) which a Yogin can and does manifest :- ' Knowledge of the past and future' (Psychometry and premonition) (Sutra 16), 'Knowledge of one's previous births' (18) 'Understanding of other people's minds' (Telepathy) (19) 'Disappearance (Invisibility of the body)' (21), 'Knowledge of the worlds' (26) 'the Knowledge of the starry regions' (27) 'mastery over the elements' (28) and so on.

Yoga is now generally understood as a method of attaining occult powers or magical power, because its right significance is lost in our time. For this reason even the value of Shaiva Yoga (Shaiva Samavesha) dealt with briefly in the Pratyabhijna Shastra cannot be understood

now. It is difficult to follow even the comprehensive exposition of Shaiva Yoga and the Yoga technique given by Abhinavagupta in the different chapters of Tantraloka, under the headings: Anupaya, Shambhavopaya, Shaktopaya, Anavopaya, Chakrodaya, Kalatattva, Deshadhva, etc. The Kashmir school of Yoga Shaivism is still an obscure subject. No investigation seems to have been made in this direction by modern inquirers. Even none of the scholars has made any attempt to translate the Tantraloka of Abhinavagupta which comprehensively deals with the methods of Shaiva Yoga. It will be desirable if some scholar takes up an intensive and extensive study of the Yoga system of Kashmir Shaivism and sets himself to the task of translating completely the particular literature on the subject, viz. Tantraloka and Tantrasara of Abhinavagupta which are already published in several volumes in the Kashmir Series of Texts and Studies. Attention of the scholars is drawn to the "Preliminary Note on Yoga" by Dr. L.D. Barnett prefixed to the well-known work Lalla-Vakyani (Asiatic Society Monographs, Vol. XVII, published in 1920) which gives the general account of the tenets of the Yoga system. The following is the brief information on the Yoga system based on the Dr. Barnett's Note.

"In Yogic theory the human body is conceived as a miniature copy or replica of the world without it; the forces by which this microcosm is controlled at the same time operate upon the macrocosm outside, and thus by certain physical and mental processes the Yogi can win for himself not only supernatural powers over his own body and mind but also a miraculous control over the universe, culminating in the complete translation of his soul into the highest phase of Being, the Absolute (usually conceived as Supreme Shiva) for ever and ever." In the human body there are numerous nadis (nerves) among which three are of supreme importance, Sushumna, Ida, and Pingala, which descend from the brain into the pit of the abdomen. It is stated that between the pudendum and naval is a 'bulb' (Kanda), into which the nadis debouch. These three nadis are in immediate conjunction, Ida being on the left hand of Sushumna, and pingala on the right. Sushumna rises vertically from the pelvis region along the vertebral column as far as the Brahma-randhra (the upper extreme of Sushumna and of the inner nadi enclosed in Sushumna); there it bends round the right of the Ajna circle (see below) and passes up into the

left nostril. In the centre of Sushumna is a nadi called chitra, ... There are six chakras or circles, which are conceived as being of the form of lotuses, attached at intervals to Sushumna. In the abdomen is situated the first circle called Muladhara, or simply Adhara, and is imagined to be a lotus of four digits in width, situated two digits above the anus and two digits below the penis. In the pericarp of this lotus is a triangular space on which dwells the Kula-Kundalini (or simply Kundalini), who is the Shakti or Chit-Shakti, the power of spirit, the creative force of the universe. A little distance above Muladhara, at the base of the penis, is the second circle, Svadhishthana. The third circle is Manipura, by the naval. The forth circle is Anahata, situated in the heart. Above Anahta, and situate in the throat, is the circle Visuddha. The sixth circle is Ajna situated between the eye-brows, which contains the mystic force called *akshara-bija.* Above all these circles is the highest of all, Sahasrara, situated at the base of the palate. The object of Yogic contemplation is to absorb the Kundalini in the microcosm, representing the macrocosmic Energy, into Sahasrara typifying the absolute ... In order to effect this transit of Kundalini through Sushumna and the Brahma-randhra into Sahasrara, the nadis must, by the exercise of pranayama, be blocked up with air introduced into them by inspiration (puraka) and retained in them (kumbhaka). The final expiration of this retained air is called rechaka. By performing the mystic exercises, the Kundalini shakti, i.e. the power of spinal cord is roused in its six centres (chakras); thus the Sadhaka (Yogi) attains supernatural subtle powers of soul. When the Kundalini is stimulated to a supreme effort by long Yogic exercise, the soul enters into the realm of the Absolute, in which it is merged into the infinite bliss of Parameshvara. It has been suggested that the chakras and other terms of Yogic anatomy correspond more or less to real parts of the human body, and the following identifications are proposed :- Sushumna: the spinal cord ; Ida : the left sympathetic cord; Pingala : the right sympathetic cord; Chitra : the grey matter of the spinal cord ; Brahma-randhra: the central canal of the spinal cord; Muladhara : the sacral plexus; Manipura : the epigastric plexus ; Anahata : the cardiac plexus ; Vishddha : the laryngeal or pharyngeal plexus; Ajna : the cavernous plexus; Sahasrara : the Medula oblongata. For details of the Shaiva Yoga, see the Dr. Barnett's Preliminary Note on Yoga referred to above; Shakti

and Shakta by woodroffe and Vatulanatha Sutras.

Recently some Psychologists have started the study of man and his spiritual nature with the modern scientific method. This has given rise to a new branch of Psychology, known as Parapsychology which is indeed one of the youngest sciences. It deals with the deeper and supernormal nature of man. It originated in the great movement, known as Psychical Research. Psychical Research is a scientific investigation into such rare, odd and strange phenomena which defy human intellect. Much progress has not been recorded as yet in the study of occult powers attained by man by practising Yogic methods.

It was in 1882 that a Society for Psychical Research was formed in England to investigate into the nature of such phenomena with the help of purely scientific method. As a result of the work of this society we are in possession of a vast scientific knowledge which throws a flood of light on the deeper nature of man. Psychical Research is now both a field and a laboratory science. There are Departments and Chairs of it in some well-known universities of the world, such as Cambridge in England and Duke in America. Psychical Research or Parapsychology has penetrated human nature more deeply than any other science, pursuing the modern scientific method, has so far done, although human nature still remains vastly unexplored. The achievements of the society and of the individual investigators in their inquiries into the abnormal phenomena, such as Telepathy or Clairvoyance, Retrocognition, Precognition or Premonition. Telekinesis etc. are indeed the mere beginnings of Parapysychology. Supernatural powers achieved by a Yogi need a thorough and deeper investigation. Modern Psychologists and Scientists cannot afford to neglect their investigation in this direction. 'A comperative study of Indian Psychology and Western Psychical Research is really overdue', says Dr. B. L. Atreya (of Benaras Hindu University) in his paper (Presidential Address) read in the Psychology Section of the Indian Philosophical Congress, 1951. Emphasising the great purpose of "Comparative study of Western Psychical Research and Indian thought" for the service of mankind today, Dr. Atreya, while concluding his address, aptly remarks, "we have arrived, I venture to say, at such a juncture in the history of civilisation that a comparative study of Psychical research and Indian thought should be pursued in right earnest. It will, I think, unite the East and the West, the past and the present, science and religion, more than any other activity of mnakind has so far done."

CHAPTER II

Some Controversial View Points

Pratyabhijna System indigenous to Kashmir; the name of the System; the time of its existence; its connection with Shankar-achary's School of Vedanta; and its differences from the Vedanta System.

In this chapter we shall take up some controversial view points with regard to the Pratyabhijna system and bring out its distinctive features.

Partyabhijna System Indigenous to Kashmir :- Dr. Pandey presumes that Pratyabhijna Philosophy was not indigenous to Kashmir but was introduced and developed by the two ancestral lines which came to Kashmir from outside. He says, according to the ending verses of Shiva-drashti, the Shaivagamas were brought to Kashmir by Samgamaditya, the fourth ancestor of Somananda who is stated to have come there from Kailasa. It is also stated by Dr. Pandey that Atrigupta, the renowned Shaiva philosopher of Kanauj and the earliest known ancestor of Abhinavagupta, was brought to Kashmir by king Lalitaditya sometime after 740 A.D. On the basis of these two references Dr. Pandey is of the opinion that "for building a monistic system of its own Kashmir needed men and material which were supplied by the two ancestral lines which came to Kashmir from outside." This finding of Dr. Pandy is hardly acceptable in view of the fact that Kashmir was from ancient times the seat of learning and the philosophic knowledge was no innovation there. The Pratyabhijna system was only a logical development of the philosophicel ideas prevailing in Kashmir at the time of its origination.

To those who think that the Pratyabhijna or Trika Darshana and its teachers were brought to Kashmir from outside, it may be questioned that before its emergence in Kashmir where else did it originally exist wherefrom it was brought to Kashmir by the ancestors of Somananda and Abhinavagupta. So far as the mythological origin of Shaivagamas

from Shrikantha or Bhairava in Kailasa (the abode of Shiva) and their spread in Kashmir by the fourth ancestor of Somananda are concerned, it may be noted that these are not the historical facts but are intended to give sanctity to Shaivagamas. Actually we have no trace of the system outside Kashmir before Somananda's time.

On Page 11 of his work "Abhinavegupta" Dr. Pandey accepts, on the authority of Tantraloka, Commentary, III, 194, that Abhinavagupta learnt Trika Darshana from Lakshmanagupta, a native teacher of Kashmir, and not from any outsider or his descendent or disciple. This is also corroborated by the statement of Pt. Madhusudan Koul in his Introduction to Ishvara Pratyabhijna Vimarshini, Vol. II, P. 7, (quoted by Dr. Pandey in his "Abhinavagupta", P.5) who says: 'He received instruction in the Pratyabhijna Shastra from his father Lakshmanagupta...'Dr. Pandey objects that 'Lakshmanagupta, though undoubtedly a teacher of Abhinava in Pratyabhijna, was certainly not his father' and therefore he says that it 'requires correction'. In this remark Dr. Pandey himself admits that Lakshmanagupta did not belong to Abhinavagupta's immigrant ancestral line but was born from some other native family of Kashmir. It is however certain that Lakshmanagupta, the teacher of Abhinavagupta, learnt the Pratyabhijna system in Kashmir and not outside. Jayaratha, the commentator of Tantraloka, states in clear terms in the following verse, that the Pratyabhijna Darshana (the Monistic system of Kashmir) emerged and flourished in Kashmir, and it is from this country that it spread in other parts of India :-

श्रीसोमानन्दपादप्रभृति-गुरुवरादिष्ट-सन्नीतिमार्गो
लब्ध्वा यत्रैव सम्यक्पटिमनि घटनामीश्वराद्वैतवाद : ।
कश्मीरेभ्यः प्रसृत्य प्रकटपरिमलो रंजयन्सर्वदेश्यान्
देशेऽन्यस्मिन्नदृष्टो घुसृणविसरवत्सर्ववन्द्यत्वमाप ॥

In this verse it is explicitly stated that the originators of this monistic system were the natives of Kashmir, namely Somananda and others. Just as saffron is indigenous to Kashmir, so is this system of philosophy. It was not to be found elsewhere before its origination in Kashmir (देशेऽन्यस्मिन्नदृष्टो). While it spread from Kashmir (कश्मीरेभ्यः प्रसृत्य) it was received and held in high esteem by the people of other countries as an unique thing like saffron. (Refer in this connection Dr. Pandey's "Abhinavagupta" Pages 83--84)

The name of the system :- Attention is drawn to para 4 under the same heading on the foregoing pages 9 and 10, in which it is concluded that the system, by which we mean a philosophic system, cannot be called by any other name, Trika, Spanda or Shaiva system, except the Pratyabhijna system. Dr. Pandey, however, prefers to call the system as 'Trika'. He has given the various reasons why the system is called the Trika, "As stated in Paratrimshika, the system as a whole is called the Trika in Shaiva literature since it deals with the triple principle Shiva, Shakti and Anu; or Pati, Pasha and Pashu; or Nara, Shakti and Shiva; or Para, Apara and Parapara; or it is called Trika for the reason that its chief authority is the triad consisting of the three chief Agamas-Siddha, Namaka and Malini (Tantraloka 1, 36), or for another reason that it included all the three systems broadly speaking Bheda, Abheda and Bhedabheda. It is also called Trika for the reason that it teaches the three-fold method of Agamic realisation-Shambhavopaya Shaktopaya and Anavopaya." As is apparent, in this wider sense it is not possible to say that Trika is a system of philosophy. It is true that Pratyabhijna and Spanda are parts and very important parts of the Trika system, but severally they do not present the whole of what Trika represents. If there is any part which can be said to be of philosophical import in the true sense, it is the Pratyabhijna Shastra, not any other branch of Trika system, Spanda etc. This part can be called the "Pratyabhijna Philosophy", but Spanda Shastra cannot be called the "Spanda Philosophy", nor, as a matter of fact, the whole system as "Trika Philosophy". Dr. Pandey again states, in the Introduction to "Bhaskari", "This monistic system of Philosophy is called the Pratyabhijna Darshana on the basis of the title 'Ishvara Pratyabhijna' which Utpalacharya gave to his Karikas. But before Madhavacharya gave this title to the system in his Sarvadarshana Samgraha, it was known as Svatantrya-vada, a name by which it is referred to by Abhinavagupta in his Vivrti Vimarshini." (I.P.V.V., Vol I, P.9) Svatantrya-vada could not have been a popular name of the system as it is only one of the doctrines included in the Pratyabhijna Philosophy.

Again, J.C. Chatterji has stated that "on the Trika there were many treatises each of which was called a Shastra, but these works do not represent so many different systems but only treatises on the various aspects of the same system of thought". Evidently J.C. Chatterji

could not differentiate the Pratyabhijna Philosophy from the whole system represented by the 'Trika Shastra.' Dr. Kurt F. Leidecker also states in his Notes to the Translation of Pratyabhijna Hrdaya that 'the Trika, Spanda as well as the Pratyabhijna are the designations of one and the same system and that distinction made by Dr. Buhler between the Spanda and the Pratyabhijna is erraneous'. The learned doctor is not only incorrect to suppose that Trika, Spanda and Pratyabhijna represent one and the same system, but also fails to notice that Pratyabhijna is the only 'Philosophy proper of the Trika', whereas Trika is the name of the whole system of religious cult with different branches, evolved from Tantric and Agamic dogmatism. It may be pointed out that Spanda branch of Trika has for its main subject matter the three mystical ways to the realization of the divine Shakti, viz. the Shambhava, the Shakta and the Anava. They are mere dogmatic statements of the fundamental principles of the Spanda system. The Spanda literature which grew on the basis of Shiva Sutras do not represent any manual of philosophy as the Pratyabhijna Shastra does. Metaphysical reasoning is the essense of a philosophical system. It is to this philosophical content of the system that Utpaladeva gives predominance in his whole work (Karikas) and treats of the Agamic tenets in a few Sutras only of Agamadhikara (part III of his work), thus relegating the religious dogmatism to a subordinate position.

This system of philosophy is also commonly known as "Kashmir Shaivism." Shaivism or Shaiva system is a more comprehensive term representing all the dualistic, non-dualistic and dualistic-cum-non-dualistic systems evolved from Shaivagamas and Shaiva Tantras. Shaiva system means any system based on Shaiva Tantras or Agamas. Sixty - four systems of the Shaiva cult are mentioned in the Shaiva scriptures of Kashmir which include Trika as one of them. Pratyabhijna is the philosophical content of the Trika, as it is so-called by Utpaladeva the originator of the system.

The time of its existence :- (*Dr. K. C Pandey's view* :) Dr. K. C. Pandey states, in his Introduction to "Bhaskari" Volume II (P. iv), that "Somananda represents himself to be the 19th descendent of Tryambaka...Therefore, if we follow the traditional method of allowing twenty-five years of each generation, we will have to admit that a period

of four hundred and fifty years intervened between Tryambaka, the propagator of the monistic Shaivagamas, and Somananda (who lived in the 9th Century A.D)." It may be admitted that the Agamic tenets, which are included by Somananda in his Shivadrshti amidst the philosophical contents, are derived by him from the earlier monistic Shaivagamas, said to have been first propagated by Tryambaka, as such their traditional knowledge indeed goes back to the hoary past; but it is not possible to agree with Dr. Pandey's conclusion : "the philosophic tradition, therefore, which Somananda systematises (represents), goes back to about the end of the 4th Century A.D". Dr. Pandey, however, admits that "Somananda is the first to make a definitely rationalistic approach to the problem of the Ultimate Reality.He distinctly refers to the various prevailing schools of thought and rationally proves the unsoundness of their theories." He indeed refutes and criticises so many systems by contradicting their various theories and puts in nu shell his own new philosophical viewpoints and thus brings a radical change to the prevailing philosophical thoughts of the time. We can, therefore, say that it is Somananda who laid the foundation-stone of a new system, known as the Pratyabhijna School of Kashmir and not the particular Philosophic tradition existed before his time.

Prof. Lachhmi Dhar's View :- Prof. Lachhmi Dhar attempts to prove, in his book entitled the "Birth - Place of Kalidasa," that the Pratyabhijna Philosophy existed in Kalidas's time' (in the 5th Century A.D.). Firstly, according to him, 'Shaivism followed by Kalidasa is a Monistic Philosophy which is no other than the Pratyabhijna Philosophy of Kashmir.' Secondly, as he says, 'Kalidasa propounded the Philosophy of Pratyabhijna in his works, particularly Shakuntala...which is the allegorical representation of this philosophy.' The reasons given by Prof. Lachhmi Dhar need be examined with reference to these two points. There is no evidence in Abhijnana Shakuntala or any other work of Kalidasa to show that the Pratyabhijna system existed in his time, nor any reference to the doctrines of the system in his works.

It can be admitted that Kalidasa was a worshipper of Shiva and followed Shaivism of non-sectarian type, but there is no reason to agree with Dr. Lachhmi Dhar's remark : "We shall find that the

type of Shaivism represented by Kalidasa is the same that Madhavacharya describes as the 'Pratyabhijna Darshana' or Recognitive System, which is the Kashmirian Shaivism." Pratyabhijna as a distinct system with a name to it originated in the ninth century, A. D. being then taught for the first time by Somananda and his disciple Utpaladeva and not by any earlier teacher at the time of Kalidasa or before him as supposed by Prof. Lachhmi Dhar. Kalidasa lived in the fifth Century A.D. five centuries earlier than Somananda. Prof. Lachhmi Dhar says that the Pratyabhijna system was known to Kalidasa, because "the Shaivism of Kalidasa was essentially monistic in its character." It may be noted that it is the monistic doctrine of the Upanishadas which was known to Kalidasa and by which he was influenced as is stated by Dr. Hiller Brandt and some other scholars, and not by the Pratyabhijna system.

The next point which Prof. Lachhmi Dhar tries to make in his book is that there was no 'total dearth of ancient monistic Agamas in Kashmir'. This point does not go to prove that the system of Pratyabhijna Philosophy existed in Kalidasa's time. The only work which can be said to be a monistic Agama that has come down to us is the Shivadrshti of Somananda and this did not exist in Kalidasa's time. But even assuming that there existed various ancient Shaivagamas, monistic or any other kind, the existence of any connected system of philosophic thought such as the Pratyabhijna, earlier to Somananda, directed against the rival theories of other schools of thought, such as the Buddhists, the Vedantins etc. is not proved. Somananda was the first to collect together all the philosophic thoughts from the various systems as well as the agamas and give it a skeletan form of a distinct philosophy which was later on systematised by his pupil, Utpaladeva.

Here is an important point that needs consideration. Apparently Prof. Lachhmi Dhar is correct to say, on the basis of the verses Nos. 1270–1274, 1283–1286 and 1294–1295 of Nilamata Purana as quoted by him in note No. 123 given in his book "The Birth-Place of Kalidasa", "Now whatever may be the original form of Shaivism in Kashmir, it cannot be denied that in very early centuries Monistic Shaivism ... ... representing the Pratyabhijna doctrine is already existent in the Nilamata (Purana) which in its present form is assigned the date sixth or seventh centuries A.D., at any rate-earlier than the revival of Vedantism by

the great Shankara". The central idea underlying these verses is briefly given as follows: "Brahma admonishes Indra that he must recognise (अभिज्ञातोसि) Shiva as the only Supreme Lord (सर्वेश्वर), Cause of all causes (कारणकारणम्); this great Lord (महेश्वर) is the supreme Actor(omni-potent) and the supreme Knower (omni-scient) (स एष सर्वकर्ताच सर्वज्ञश्च महेश्वर); who by His free will, creates the universe consisting of sentient and insentient beings(यदिच्छया जगदिदं वर्वर्ति सचराचरम्)Whose,*i.e* of the Lord(प्रभो),'Creeper of power (शक्तिलता) blooms forth (पुष्पिता) and manifests itself as the universe... (यस्य शक्तिलता सेऽयं...जगद् भासयते भवात्);"you and I (Indra and Brahma) act (stand) under His command';(त्वमहं चानियस्थैवशासने समवस्थितौ) From Indra's prayer to Shiva in Nilamate as quoted by the Scholar in his book, the following relevent points may be given : Indra says, that the Lord of Lords sustains the three worlds by his Maya Shakti (meaning the 'wonderous power of the Lord') (मायाधृत जगत् त्रय). He has no motive for his acts of creation other than his own innate desire (तव कार्यं न विद्यते). Moha or Delusion is produced by Shiva's own Shakti, Maya Shakti; and so on. The question arises, - Do these ideas only comprise the main doctrine of the Pratyabhijna philosophy? We admit that these ideas play a prominent role in the system, but they represent not only the central theme of the Pratyabhijna philosophy but also that of the Vedanta system. If such is the case, what are the distinctive features of the two systems of Philosophy by which they differ from one another? Perhaps it escaped the notice of Prof. Lachhmi Dhar. All these ideas are initially taught in the Upanishadas, and it is from this fountain-head that these ideas are incorporated in the Nilamata Purana as in the Vedanta and Pratyabijna systems. There is nothing new in the ideas given in the above-mentioned verses of Nilamata which existed earlier than the emergenee of the Pratyabhijna system. These ideas are not the distinctive features of the Pratyabhijna philosophy which, besides, is essentially something more and somewhat different from them. In reference to the central theme common in the Pratyabhijna system and the Vedanta, readers' attention is drawn to Chapter III, part ii (Survey of the earlier speculations and doctrines), in which most of these common ideas are traced in the Vedas, the Upanishadas and other earlier philosophic literature grown from Vedic and Buddhistic thought. Therefore, to denote the full implication of the Pratyabhijna in these ideas which existed

earlier, is not quite sound. These ideas have possibly been incorporated by shaivas in some shaivagama texts from the Vedic sources and also by Kashmirians in the Nilamata, either directly from the shaivagamas or from the vedic sources. It will be shown in this work that the system while incorporating these ideas undoubtedly made some additions and alterations to the earlier doctrines of the upanishadas and thus made a radical revision or reorientation of the Vedanta system. Regarding this the reader's attention is drawn to the last topic dealt with in this chapter.

Prof. Lachhmi Dhar's point that Shakuntala is an allegorical representation or dramatisation of Pratyabhijna Philosophy :- Prof. Lachhmi Dhar has also tried to prove in his book (The Birth - Place of Kalidasa) that 'Kalidasa propounded the Pratyabhijna Philosophy of Kashmir' in his works, particularly Shakuntala. He says, 'Kalidasa was a follower of the ancient Pratyabhijna Philosophy of Kashmir and that the beautiful drama of love between Dushyanta and Shakuntala is also a beautiful allegory on the tenets of the Pratyabhijna Philosophy of Kashmir...' He further says that : 'in order to popularise this Pratyabhijna Philosophy in its early days of promulgation, Kalidasa hits at the happy device of writing an allegory on the basis of the love story of Shakuntala in the Mahabharata'. We shall now try to discuss how far Prof. Lachhmi Dhar's view stands.

We find that the learned Prof. has strained the specific philosophical ideas in some of the common words occurring in Shakuntala which are used in technical sense in the Pratyabhijna system and twisted the tenets of the system in the various love incidents of the drama. In support of this he has given neither positives nor parallels. There is no evidence in Abhijnana Shakuntala or any other work of Kalidasa to show that he wrote Shakuntala as an allegorical representation of the Pratyabhijna Philosophy with the specific object of popularising it 'in its early days of promulgation'. From some words, such as 'Abhijnana' etc. used by Kalidasa, we have no reason to infer that Shakuntala is an allegory on the tenets of this philosophy. For instance, Kalidasa did not use the word 'Abhijnana' to denote any philosophic significance as we find in the technical term 'Pratyabhijna used in the system. Prof. Lachhmi Dhar, however, says, "The word 'Abhijnana' or 'Pratyabhijna

which occurs so frequently in the drama, should be taken in its philosophic sense. The poet has given us an important suggestion in using the word 'Abhijnana in such a prominent place as the title of the book itself-Abhijnana Shakuntalam which should signify in its philosophic sense the drama dealing with the 'recognition of Divine Shakti' or, in other words, realization of God". In this connection we may remark that the word ' Abhijnana ' or ' Pratyabhijna ' in ordinary sense means 'Recognition'. The word represents the experience in which direct perception (drshta) is associated with memory (Smarana), and ordinarily the word is used with this meaning in our every-day life. * For instance, we say 'here is Devadatta; I recognise him to be the same person whom I met some years ago in Burma'. Recognition takes place by perceiving some sign which recalls the memory of the object previously perceived. In the drama of Shakuntala, the recognition of the heroine by the sign of the finger - ring no doubt plays an important part; hence the word 'Abhijnana' is used by Kalidasa in the title of the book to denote this implication. But this word 'Abhijnana' as used in Shakuntala cannot convey the philosophic significance of the term 'Pratyabhijna' occurring in this system of philosophy. In this case also 'Pratyabhijna' means 'Recognition' in which the association of direct perception (Anubhava) with memory (Smrti) is necessary, but these two processes relate to the realization or 'recognition' of Divine Shakti. † So to attach this significance to the word 'Abhijnana' is evidently far-fetched.

We shall now follow how Prof. Lachhmi Dhar twists the Philosophy of Pratyabhijna in amongst the love incidents of Shakuntala. He writes, "it is highly probable, that the idea of allegorical representation of the Pratyabhijna tenet on the basis of a *love story*, was suggested to the mind of Kalidasa by a *love-metaphor* of a similar character

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* स्मरणानुभवारूढा सामानाधिकरण्यधी :
संस्कारेन्द्रियजन्या च प्रत्यभिज्ञा प्रकीर्तिता ।
(I. P. V, Vol I, P. 20 Foot-note)

† तस्य महेश्वरस्य प्रतिभिज्ञा—
प्रतीपमात्माभिमुख्येन ज्ञानं प्रकाशः प्रत्यभिज्ञा । (I. P. V.,P. 19-20)
दृष्टस्मरणयोरैक्ये स्थिते तदुपपद्यते ।
तथा सा प्रत्यभिज्ञानात्स एवायमिति स्थितिः ॥
(Shivadrshti *IV, 119-20*)

that might be current among the teachers of the Pratyabhijna Philosophy in his day and employed to illustrate the novel point of the Pratyabhijna, as we note that the *metaphor of love,* was employed by Utpala who re-affirmed the Pratyabhijna doctrine and who might have borrowed that love metaphor from the ancient sources and traditions of that philosophy in Kashmir, as previously known to Kalidasa." It may be questioned why Kalidasa did not make any explicit reference, in Shakuntala or any other work, to the Pratyabhijna Philosophy which he intended to popularise? If he knew this Philosophy and deliberately invented the allegory in Shakuntala on the basis of its tenets, he should have clearly declared it in the drama, and preferably at the outset of it. Prof. Lachhmi Dhar presumes that the incidence of the recognition of the heroine by the perception of the finger-ring bringing to the mind of Dushyanta the recollection of his former love, indicates that Kalidasa must have known the Pratyabhijna Philosophy in which the 'Recognition' of the Divine Shakti is similarly caused by the direct perception (Anubhva) of some of its aspects associated with the recollection (Smrti) of its other aspects. † But this supposition is baseless, as there can be no motive in his remaining silent about the system of thought which Kalidasa meant to propagate in Shakuntala. From the coincidence of a love metaphor in the Pratyabhijna Philosophy and that of a similar character in Shakuntala, with the distinct incidence of Recognition, it cannot be concluded that the latter is borrowed by Kalidasa from the ancient sources and traditions of that philosophy in Kashmir, and has not originated from his mind. It is moreover presumed by Prof.Lachhmi Dhar that the same love-metaphor was employed by Utpaladeva in the tenth century A.D. to illustrate the novel thought of the Pratyabhijna as it might have been current among the teachers of the philosophy from the days of Kalidasa † or even

Compare —

† तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके
कान्तोलोक समान एवमपरिज्ञातो न रन्तुं यथा ।
लोकस्यैष तथानवेक्षितगुणः स्वात्मापिविश्वेश्वरो
नैवालं निजवैभवाय तदियंतत्प्रतिभिज्ञोदिता ॥

(I. P. V Vol II, P. 273-4)

किन्तु अभिज्ञानाभरणदर्शनेन शापो निवर्तिष्यते
...... अथवा ईदृशोऽनुरागो-अभिज्ञानमपेक्षते
कथमिवेतत् । त्वया प्रत्यभिज्ञातमात्मानं पश्यामि ।

(Shakuntala)

before him. The learned Professor has profusefy compared the incidents in Shakuntala with many different ideas in the Pratyabhijna philosophy, such as the comparison of the dramatic 'Shrishti' with the universe stated to be 'the expression of divine love', Dushyanta and Shakuntala (the hero and the heroine) with Shiva and Shakti, Shakuntala appearing 'big with child' with Shakti carrying and developing the seed of Shiva's iccha (desire) to create the universe and so on, and on the basis of mere analogies concludes that Shakuntala is the dramatisation of this philosophy. But it may be noted that the philosophy of Pratyabhijna can hardly be woven into a drama by such comparisons.

All the above proves that the Pratyabhijna System which appeared in Kashmir in the ninth century A. D. as a distinct School of Monistic philosophy did not exist in Kalidasa's time, in the fifth century A. D., as there is no positive evidence to show that this philosophy was known to Kalidasa. On the other hand he is known to be an Advaita-vadi Vedantin as is affirmed by some scholars like Hiller Brandt who are of opinion that he was influenced by the philosophy of the Upanishadas and Bhagvata Gita which existed long before him. † Dr. Keith also remarks in his History of Classical Literature (P. 10) that "much more ingenious is an effort to fix his (Kalidasa's) home in Kashmir and to trace in his poetry an adumberation of the Pratyabhijna Shastra of that Land......" We must, however, admit that in Kashmir, where Kalidasa is supposed to have been born and bred up, there already existed various doctrines of the Shaivas, the Buddhists, the Sankhya, the Vedantins and other schools that gave an impetus to the development of a tendency of thought from which emerged the Pratyabhijna system with distinctive features of its own, in the ninth century A.D. That this system is indeed the Logical continuum

† "In spite of being a devotee of the Muse, Kalidasa shows a thorough acquaintance with the Darshanas or systems of Indian Philosophy. His writings are saturated with profound devotion for his favourite deity, Shiva and other gods of the Indian mythology...... Even a cursory view of his works will show that he was influenced by the philosophy of the Upanishadas and the Bhagvatgita. He was an Advaita-vadi Vedantin, though he recognised the value of other systems of Philosophy as for as they harmonised with his own. Kalidasa appears to be a monotheist than monist...."

(Hiller Brandt's "Vaishnavism and Shaivism" V. I, P. 169)

of the earlier philosophic tendencies of the thinkers of the Land is indicated by a mention of numerous prevailing schools of thought in Shivadrshti of Somananda who does not agree with their points of view.

The connection between the Pratyabhijna System and the Shankaracharya's School of Vedanta :- There are two versions of the connection between the Pratyabhijna Philosophy and the Shankaracharya's system. One is according to Dr. Buhler's "Report" which says: 'This system (Pratyabhijna) does not appear to be older than the end of the ninth century A.D. and because it is of so late a date, it seems to me most probable that its resemblence to Shankaracharya's doctrines cannot be purely accidental. The connection between Shankaracharya's school and the Pratyabhijna points also to a Kashmirian tradition which asserts that the great Acharya of the South came to Kashmir and was vanquished in a disputation by the chief exponent of Pratyabhijna doctrines.' Thus, according to Dr. Buhler's point of view, it is possible that Shankaracharya's System of Vedanta may have somewhat influenced the Pratyabhijna School. Another version of the incident may be read from Dr. K. C. Pandey's account in his thesis : "Abhinavagupta" (An Historical and Philosophical Study, pp. 88-90). He writes that the decline of Budhism had started in Kumaril Bhatta's time (750 A.D.). 'Shankaracharya visited Kashmir some time in the second decade of the ninth century A.D. after giving his final blow to Buddhism in the rest of India. The influence of Shankara's Tantric philosophy on the Trika is so great...This visit of such a great person (Shankara)...purged the local faith of its Buddhistic element and strengthened the position of the new Tantric creed.'(Ref. Shankara Digvijaya Chapter XVI,54-80.)

We come to know from Dr. Buhler's account that Shankaracharya visited Kashmir and held a discussion with 'the chief exponent of Pratyabhijna doctrines (Abhinavagupta)' in which the former was vanquished. According to tradition in Kashmir, Shankara preached his idealistic philosophy as expounded in his Vedanta Sutra Bhashya wherein Maya-vada or Adyasavada is one of the prominent doctrines. But this philosophy did not appeal to Kashmirian philosophers like Abhinavagupta. Further investigation in this connection establishes that this supposed discussion between Shankaracharya and Abhinavagupta never actually took place because the former flourished in 778-820 A.D., while the

latter lived towards the eleventh century A.D. But even if the supposed disputation took place between Shankaracharya and some one else, the only bearing that it has on our subject is that, according to tradition, the superiority of Kashmir Shaiva Philosophy had to be admitted by Shankaracharya. But, there exists no internal evidence to this effect in any of his main works. According to the Shankara Digvijaya of Madhava, which is noticed under a slightly different name "Sukshma Shankara Vijaya" in Dr. Aufrecht's catalogue, we have a different account of the disputation between Shankaracharya with some person named Abhinavagupta outside Kashmir who was a Shakta contemporary of Shankaracharya. This namesake of Kashmirian Abhinavaguptacharya belonged to Kamarupa (Assam). He was a great opponent of the monistic theory of Shakara. He is stated to have engaged Shankaracharaya in a controversial discussion (Shastrartha) when the latter reached Assam in the course of his Digvijaya. In that he was defeated and so he became a disciple of the victor. This information is given by Dr. Pandey in his book " Abhinavagupta," p 2. But regarding these accounts we have got no reliable evidence. It cannot also be supposed that it is this account which somehow became current in Kashmir under different circumstances.

From Dr. Pandey's version of the connection between the two systems, it is evident, not that Shankarachrya's Philosophical thought was rejected or refuted by Kashmirian Philosophers, but his Tantric Philosophy, which he propagated in Kashmir, influenced the Trika System. In this connection it may be remarked that the well known historical Shankaracharya, the expounder of the Vedanta Sutras and the Upanishadas, never upheld, preached or practised any kind of Tantric Philosophy in his System (Darshana). The internal evidence from his main works, the Brahma Sutra Bhasya and the Upanishada Bhashya, shows that neither the Tantra technique, nor the Tantric doctrine was ever known to Shankaracharya, the great Vedanta Philosopher. The occurrence of some philosophical ideas and technical terms as common in Shankaracharya's Dakshinamurti Stotra (D.M.S.) and Ishvara Pratyabhijna Vimarshini, (I,P.V.), as pointed out by Dr. Pandey in certain quotations from both these works on pages 88-89 of his thesis on " Abhinavagupta, " do not show the influence of any Tantric philosophy on Pratyabhijna, as we are familiar with these ideas and terms in the early Upanishadas

and also in Bhadarayana's Brahma Sutras. It is not understood what specifically Tantric is in these ideas which represent more or less the Vedantic thought.

The common idea underlying D.M.S,, S. 2 and I.P.V., I, 182 * is that "the object world is manifested (Prakashyte) by Chidatman (the Supreme Soul) by the power of his will (Ichha vashat) like the creation of a Yogin without any extraneous substance." This evidently is a doctrine of the Upanishadas which is incorporated by Badarayana in his Vedanta System in Brahma Sutra II, i, 25 -- "देवादिवदपिलोके" Shankaracharya in his commentary on the sutra, explains that creating the world, in the case of Brahman, is the same as the creation of Gods, Yogins and others in their ordinary experience from mere will (Sankalpa). There is nothing specifically Tantric in the terms Maya, Sveccha, Chidatma and Iccha, The common idea contained in D.M.S., Commentary (2), S, 13 and I.P.V., I, 39 † is that the Supreme consciousness (Chetana) is endowed with Knowledge (Jnana) and Activity (Kriya). These are the very life of the universe, or, in other words, are potent to create the universe. This idea is initially found in Shvetashvatara Upanishada, "परासिशक्ति र्विविधैव श्रूयते स्वाभाविकी ज्ञान बल क्रिया च" Sv. Up. VI, 8. As regards the common expression "Satta

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* बीजस्यान्तरिवांकुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पित देश काल कलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्री गुरु मूर्तये नम इदं श्रीदक्षिणा मूर्तये ॥

D. M S., S.2, and

चिदात्मैव हि देवोन्तः स्थितमिच्छा वशाद्बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत ॥

I.P.V.,I, 182

† ज्ञानक्रिये जगत् कॢप्तौ दृश्यते चेतनाश्रये

D.M.S., Comm(2),S.13 and

ज्ञानं क्रिया च भूतानं जीवतां जीवनंमतम्

I.P.V., 1,39

sphuratta" found in D M.S. commentary (2), S. 13 and I.P.V., I, 207 ‡, it may be remarked that in Weber's Indica Studien IX, Page 163, we find that 'Satta' (existence) occurs in Nrsimha Tapani Upanishad and Ramatapani Upanishad 287. 'Sphuratta' in the sense of 'manifestation' is often used in Vedantic texts. Finally the common idea underlying D.M.S., Commentary (2), S. 50 and I.P.V.,I, 29 § that Knowledge (Jnana) and Activity (Kriya) are innate in the Supreme Being, occurs in Shvetashvatara Upanishad, as already shown in the item 2 above.

From these quotations given by Dr. Pandey, it is rather evident that there is a close resemblence between the doctrines of the Vedanta and Pratyabhijna systems, as has also been observed by Dr. Buhler in his 'Report'. It may be pointed out that Tantra Shastra has incorporated a large stock of doctrines and technical terms from the Vedic and Agamic sources, which seems to be the possible basis of Dr. Pandey's observations. It appears certain that the doctrines and technical terms mentioned in the quotations referred to by Dr. Pandey are borrowed by Tantra Shastra from the Upanishads which are definitely the earlier source of the Vedanta and other systems, not that these doctrines are initially taught in Tantras. Besides, Tantras mainly teach Tantric processes by virtue of which they represent a distinct school, but Dr. Pandey has not been able to trace any such doctrine either in the Shankara's Vedanta or the Pratyabhijna System. In fact, he quotes no reference from the Shankarachary's main works, about the occurrence of any Tantric idea or expression. This want of internal evidence from his works shows that he never preached any kind of Tantric Philosopy, not to speak of the influence of that over pratyabhijna.

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‡ तस्मात् सत्ता स्फुरत्ता च सर्वत्राप्यनुवर्तते

D.M.S Comm. 2,S. 13

सा स्फुरत्ता महा सत्ता देशकालाविशेषिणी

1.P.V., 1, 207

§ ज्ञातत्वमपि कर्तृत्वं स्वातन्त्र्यं तस्य केवलम् ।

D.M.S,Comm. (2),S.50.

कर्तरि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे

I.P.V.,I, 29

The reference to a verse from Saundarya Lahari to prove that Shankaracharya accepted the authority of Tantras does not appear satisfactory for the reason that there is doubt regarding the Adi-Shankaracharya's authorship of this Stotra. Saundaryâ Lahari is a devotional poem, addressed to the Goddess, abounding mainly in the rhetorical descriptions of her sublime beauty and Tantric and Yogic ideas with the exception of a few verses containing some common Vedantic thoughts. It appears that these ideas are not at all the product of a philosophic genius like Shankaracharya. According to A. Avalon, the translator of "Ananda Lahari" (Wave of Bliss), Shankara's authorship of such like Tantric works is a hotly discussed point among scholars which is still unsettled. (Refer to the Introduction to 'Ananda Lahari'). A. Avalon does neither favour nor refute the point that "Adi-Shankara", the Vedanta Philosopher, was also the author of the Tantric works. He says, 'Amongst other matters yet to be determined is the age of Adi Shangkara himself'. There can, therefore, be no reliance on this work for evidence to prove that Shankaracharya had any inclination towards the Tantric practices prevalent in Kashmir or elsewhere and to support or propagate the Tantric creed in any of his genuine works. As regards 'his establishing Shri-chakra in some of his Mathas', it is possible that perhaps some name-sake of the great Shankaracharya, the Vedanta Philosopher, following the Tantric creed, may have established Shri-chakra in certain Mathas, as we hear of numerous Shankaracharyas following diverse philosophic and religious creeds who are known to have occupied the sacred 'pithas' (seats of learning) in several Mathas in southern India associated with the name of the great Shankaracharya. Moreover, Dr. Pandey gives no evidence to prove that Adi-Shankaracharya established Shri-chakra in any Matha.

We, therefore, agree with Professor Buhler's view and conclude that the Pratyabhijna system is greatly influenced by Shankara's Vedantic doctrines and not that Shakaracharya taught any Tantric philosophy which influenced the Pratyabhijna system. For similar reasons as put forth above, we cannot also agree with Dr. Paranjoti in holding the view, in her thesis on the Shaiva Siddhanta, that "Shankara was an adherent of the Shakta sect, and his system of Advaita, though to all appearances independent of Shakta Agamas, is yet

influenced by the Tantric theory." It is unfortunate that these Scholars do not base their conclusions on evidences from Shankara's main works on the Vedanta system which he represents in the Indian Philosophy. There is hardly any thing to show in Shankara's Brahma Sutra Bhashya and the Upanishada Bhashya that his system of Advaita is influenced by the Tantric theory.

Differences between the Pratyabhijna Darshana and the Vedanta System, according to traditon :- Through the invaluable efforts of Dr. Pandey, Bhaskari, an easy commentary on Ishvara Pratyabhijna Vimarshini of Abhinavagupta and the most important work on the Pratyabhijna Philosophy, believed to be lost, was unearthed which is now available in print. Bhaskaracharya, the author of this commentary, was perhaps the last teacher of this system who lived seven generations ahead of the present descendents of his family known as Rajanakas or Rajdans in Kashmir. Bhaskari not only furnishes a traditional interpretation of the abstruse text of Ishvara Pratyabhijna Vimarshini, but also brings out outstanding differences, according to tradition, between the Pratyabhijna Darshana and the Vedanta Philosophy, in a discussion between the adherents of the two systems given in its Introduction. In this discussion a distinct line of demarcation is drawn between the two systems which are shown differing widely from one another. The origin of the Pratybhijna system has been traced from Goddess Vak, Vagishvari (Goddess of Learing), since eternity and it is stated to be traditionally handed down from Mathika Gurus. † According to the Shaivas, it is itself the sacred authority and sanction for the followers of Mathika Gurus and needs no other authority. The Shaiva adherent says that the Vedantins have got no faith in the Mathika Gurus. They accept the Shruti, the Vedic scriptures, only as their sacred authority. The Shaivas are, therefore, prohibited to take part in discussions (Shastrartha) with the Vedantins. On this point Bhaskaracharya introduces a long discussion between a Vedantin and a Shaiva adherent [the follower of Pratyabhijna System] as follows :-

† **Mathika Gurus :-** 'Matha' means a hut in Mahabharata. In Rajatarangini, III, 460, occurs 'Pashupatanam Mathah'. In Rajatarangini VI, 87 and 308 occurs 'Vidyarthinam matha'. 'Vidya-matha' is stated to be the name of a college in Kashmir, Rajatarangini III, 476, Brahman's College in Kashmir.

[Note from O Bohtlingh und R. Roth - Dictionary]

The Vedantin opens the argument with a question to the Shaiva, how is it that a discussion on sacred matters is allowed to be held between a Shaiva and a Buddhist and not between a Shaiva and a Vedantin? The Vedantin is much superior to the Buddhist, as the latter, in his definition of the Supreme Cause, stops short at Buddhi Tattva (the principle of determined thought, Reason) which is even lower than Maya Tattva (the principle of Limitation) of Shaivas. On the other hand, the Vedantin goes higher in his definition of Brahman which is perfectly in accord with the definition of Sadashiva, the third principle of the Shaivas. In reply to this the Shaiva puts a counter-question. On what authority do the Vedantins hold Brahman equivalent to Sadashiva? According to the Vedantins, Brahman is existent (Sat), Conscious (chit) and Tranquil (Shanta) as the Shrutis declare :-

'सच्चिदानन्द ब्रह्म'; 'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा !
सर्वा-(कर्मा-)ध्यक्षः सर्वभूताधिवासः साक्षीचेता केवलो निर्गुणश्च ॥'
"एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्चन"

Brahman is All-pervading, Absolute, transcending all forms (Rupa), devoid of plurality and the substratum (Adhishthan) of this world which is superimposed upon it. It is free from the diversity of three kinds, technically called Sajatiya, Vijatiya and Svagata, i.e., there is nothing like nor unlike Brahman, nor is it in itself diverse in nature. This definition is accepted by the Shaivas for their third principle, Sadashiva or Sadakhya Tattva. Shiva and Shakti, the first two Tattvas, are higher than this Tattva (Sadakhya). Below these are thirty-three Tattvas beginning from the principle of Ishvara and ending with the earth, the principle of solidity. Brahman is spoken of as Auspicious (Shiva) but lacks in Vimarsha (Power of perception related to objects). Aham-vimarsa(self-perception, viz. self-consciousness)and Prakasha(manifestation) are the distinctive characteristics of the first Tattva, viz. Shiva. Brahman is a little lower than this. It is of the nature of changeless or inactive consciousness (Shanta Chit). Vimarsha implies changing nature (Kshobhatvam) and activity (Kriya), viz. Its innate power of expansion into cosmos. This Vimarsha is lacking in Brahman as it is contrary to Its tranquil (Shanta) or inactive nature. Vimarsha of Shaivas is, according to the Vedantins, a form of Vikalpa, i.e. a superimposition.

But this view is not right (न तत् युक्तं), since by accepting Vimarsha as Vikalpa (Superimposition), an unlike characteristic (Vijatiya Dharma) attaches to Brahman; to wit, the world, according to the Vedantins, is Vikalpa, i.e., mere illusion, hence unreal, and Brahman is the only real entity. Thus it implies attributing unlike characteristics (Vijatiya Dharma) to Brahman, on which the world is superimposed, which is illogical. Hence, the Vedantins will have to accept Vimarsha as a real characteristic of Brahman which gives Him the changing nature (Ksobhatvam), and not a Vikalpa (mere illusion). Prakasha in relation to subjects implies Aham-Vimarsha (self-perception, viz. self-consciousness) which is therefore the distinctive characteristic of self (svabhava bhutah eva), whereas in relation to objects, it is of the nature of their becoming manifest (Prakasha): (प्रकाशस्य हि स्वविषयोऽहमिति विमर्शः स्वभावभूत एव; बाह्यविषयोऽहमिति विमर्श... परमार्थतः सोपि शैवनये प्रकाश स्वभाव एव ।)

According to the Shaivas, Shiva is all powerful, viz. He has got in Himself the changing nature (Kshobatvam), i.e. the potentiality of changing Himself into the form of the world just as fire is endowed with the nature of burning. It cannot be supposed that something extraneous causes in Shiva the nature of changing into the form of the world, as Vedantins do in attributing Nescience (Maya) to Brahman for causing the manifestation (superimposition) of the world in Himself. The Shaivas do not attribute any thing extraneous to cause the potency of burning in fire, but it has got by nature in itself the power of burning. The Vedantins do not accept any 'real power' belonging to Brahman.

The Shaiva puts another question to the Vedantin : Are Jivas and Brahman inseparate or separate (किं भवत-मते जीव-ब्रह्मणोरैक्यं वर्तते भिन्नत्वं वा?) If the Vedantin says that Jivas are separate from Brahman, the Shaiva remains silent, since according to his system also Jivas (Pashus) are separate from Shiva though in reality their nature is the same as that of Shiva. In case the Vedantin holds that Jiva and Brahman are identical, the Shaiva demands from him a textual authority from Sruti. The Vedantin quotes the following Srutis in support of his point of view "अयमात्मा ब्रह्म"; "सत्यं चिदात्मा"; "तत् सत्यं चात्मा". The Shaiva says, the followers of the Pratyabhijna Darshana have also got the same goal and come to prove the same result, the identical relation of Jiva and Ishvara.

The Vedantin demands from the Shaiva a textual authority from his own scriptures in support of this tenet. The Shaiva says, the Pratyabhijna Darshana does not need any authority to stand upon. Recognition (Pratyabhijna) is in itself sufficient for the realization of this end, the unity of Jiva and Ishvara. It is a new path (Margo navo) to this realization. The Vedantin retorts, Recognition cannot be applicable to the realization of the unity of Jiva and Ishvara, as in this case there occurs no simultaneity of the present perception (Anubhava) and the past perception, i.e. the present perception is not associated with the memory of the past perception (Smarana), indispensable to the process of 'Recognition', since Atman is self - manifest in both the states, past and present (भातभासमानैकीकरणरूपा प्रत्यभिज्ञात्रन दुक्ता). The shaiva says, it is true that Atman is perceived in the past (Bhato) as well as at present (Bhasamanashcha). Owing to forgetfulness (Vismrti) innate in his own nature of self-dependence (Svatantrya), Atman lacks in Lordliness (Ishvaratva) which is, however, regained by the intuitive experience 'Recognition.' In every-day life, this forgetfulness takes place even in the things which are actually before us, as in the famous example of the Vedantins - 'Where is the tenth boy?' the counter being the tenth in the group, forgets to count himself when he counted nine boys only standing in his presence. (भासमानस्याप्यात्मनो विस्मृतिर्जायतएवान्यथा दशमस्त्वमसीतिन्यायेन तत्त्वमसीत्युपदेशायोगात् ।)

Lordliness (Ishvaratva) is of two kinds, Para and Apara, the former is that which relates to the Transcendental Self and the latter pertains to the immanent self, i.e. the limited perceiving selves (subjects) in relation to this object-world. Para is characterised by Aham-Vimarsha or Aham-Paramarsha (i.e. manifestation of self-'I')and Apara by Idam-Vimarsha or Idam-paramarhsa (i.e. perception of 'this'-object world). In practical life individual self is dependent upon Aham-vimarsha, perception of self (as denoted by Aham-'I')i.e. self-consciousness, as well as Idam-vimarsha perception of object (denoted by Idam -'this'), which is the counterpart (pratiyogi) of the former, hence it lacks lordliness. In this connection the Vedantin says, that Jiva is of the nature of Vikalpa, fiction or illusion, विकल्परूप: विषय i.e., on its Aham-paramarsha is superimposed its counterpart Idam-paramarsha. The Shaiva asks, how can Brahman be of the nature of Vikalpa, while Vedantins themselves admit Brahman assuming the form of Jivas, according to the Sruti,

'यथा विस्फुलिंगा...' i.e. 'Jivas evolve from Brahman as sparks from fire' 'अग्निकनन्यायेन'. It also explains the plurality of Jivas in conformity with the non-dualistic doctrine of Vedanta. This doctrine is also supported by another Shruti, * (The Self transforming Itself in diverse creation assumes various names and forms).From this it is clear that Jiva is of the nature of Brahman. If the Vedantin supposes that Brahman lacks the Paramarsha Shakti, viz. the Power of differentiating subjects from objects, then Jiva also lacks it. Thus its very existence as Jiva becomes null and void. But as we find that a spark has by nature the power of burning which is originally innate in fire from which the spark evolves; so does Jiva imbibe the Paramarsha Shakti from Brahman or Shiva who is endowed with It initially. The Vedantin objects to this point and says that Vimarsha comes to Jiva by adopting Upadhi (body) † (Upadhi means something that conditions limitation to holding capacity.) The Shaiva questions, can smoke be produced from water in an Upadhi (pitcher) of wood? It is, of course, right, that the Upadhi (body) renders Jiva limited in powers, but the power of perception (Vimarsha) cannot be the result of adopting an Upadhi (body). The Vedantin replies that he accepts Maya Shakti as a principle that divides Brahman into limited forms. On this point the Shaiva puts the question: Is Maya Shakti innate in Jiva or Brahman? If the Vedantin says, Maya Shakti is innate in the former, then the division into Jiva and Brahman is impossible, since Maya Shakti which causes this division is not, in that case, innate in Brahman. ‡ In case Maya Shakti is supposed to be innate in the latter (Brahman), then its purity is impaired by limitation which is inconsistent with the nature of Brahman (Shiva). § On this inconsistency the vedantin says that in essence Maya is not a real thing: ¶ What is it then, the Shaiva asks? The Vedantin answers, it is of the nature of illusion, i.e. which causes one to manifest itself in the form of many. What is the characteristic

* "अनेन जीवेनानुप्रविश्ये नामरूपे व्याकरवाणि";
† "ननु देहाद्युपाधिना सात्र स्फुरिता";
‡ "आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला पूर्वं सिद्धतमसो न पश्चिमा नाश्रयो भवति नापि गोचरः ।"; § 'अन्योन्यप्रतिघातनाशविधुरं विश्वं कथं भासताम् । मायामात्रमिदं ततोऽतिनिपुणं वेदान्तिनः संश्रता । माया कस्य शिवस्य तर्हि शिवता नैवास्य"; ¶ 'माया परमार्थतः किमपि तु नविद्यते' (Refer Bhaskari PP.10-15)

[rupa] of this Maya ? If the Vedantin says, it is of the nature of ignorance, the Shaiva asks, in that case, is it something of a positive character (bhavarupam) or of a negative character (abhava rupam) i.e. characterised by the absence of knowledge (Jnan-abhava-rupam) ? The latter alternative cannot be accepted as in the absence of knowledge, there will be no manifestation of diverse objects. It must have some positive characteristic causing diversity of objects, since we learn in the vedas "Indra assumes many forms by Maya". (इन्द्रो मायाभिः पुरुरूप ईयते). Moreover, pure Brahman cannot be the cause of the impure world, which is of the nature of illusion, and not real like Brahman. Thus if Brahman, which is a real entity, is presumed to become illusive world, it will be reduced to nothingness (Abhava-rupam). In case of the former alternative, i.e. if it is admitted that Maya is ignorance of a positive characteristic (Bhava rupa), the Shaiva questions, what is the nature of this positive entity (Bhava) ? The Vedantin replies, it is inexplicable (Anirvachya). The Shaiva questions again, how do you call it Maya, then ? The Vedantin replies : 'Inexplicably' (अनिर्वाच्यतया इति). The Shaiva says, then Maya is the same as Brahman, since the Shruti decla es: "from Whom all expressions cease" (यतोवाचोनिवर्तन्ते) The Sruti refers to Brahman. The Vedantin retorts if Maya is admitted as a positive entity (Bhava rupa) having ignorance as its characteristic (Ajnana rupa and is the same as Brahman, what is objectionable in it?(ननु स ब्रह्मैव-भवतु का हानि?) In reply to this, the Shaiva says that the Vedantin has arrived at the Shaiva's own point of view, since he (the Vedantin) also admits Brahman as the substratum (Adhishthan) of the universe and also indirectly accepts Maya and Brahman as identical, having the power (Shakti) to assume the form of this world (Jagat). The Shaiva states further that, according to him, Maya is power (Shakti) of Brahman (Shiva). The Vedantin asks, what is the nature (rupa) of the Maya Shakti ? The Shaiva replies, its nature is the same as that of Self or Brahman (स्व स्वरूप भूता). The Vedantin questions again, what necessitates the assumption (Kalpana) of another attribute (Shakti) in Brahman ? The Shaiva replies, it is so because Maya alone is not the Shakti of Brahman. The Vimarsha, power of perception relating to objects, is also a power (Shakti) of Brahman, the sentient Being (Cit-rupa), since Vimarsha is

innate in His consciousness (chit-amsha) existing in Buddhi, the principle of reason (बुद्ध्यवच्छिन्ने तदंशे). But contrary to this doctrine, the Vedantin assumes that a veil (Avarnam) hides the real nature of Brahman, the Supreme Consciousness in an individual being (Jiva) (जीवाश्रयं ब्रह्मविषयं). This veil is caused by Maya (Mayakrtam), as the shruti declares : (जीवाश्रया ब्रह्मपदा ह्यविद्या तत्वविन्मता). From this point, The Shaiva draws a corollary, the part of Brahman which is circumscribed by Jivatva (limitation innate in Jiva) is veild, and the part not so cirumscribed is free from this veil : "तत्र च ब्रह्मणो जीवत्वानाक्रान्ते भागे नावरणमेवेति". In the Shaiva technique, the Vedantin's point means that the part of Brahman which is not veiled is characterised by Prakasha (Power of Manifestation) alone and lacks Vimarsha (Power of perception); but according to the Shaiva Prakasha without Vimarsha is like an unreal entity (प्रकाशश्च विमर्शं विना-असत्कल्प एव) and hence null and void.

From the above discussion, the Shaiva comes to the logical conclusion that ' Pakasha ' or in other words Aham-Paramarsha (Manifestation of Self) only is equivalent to Vedantin's Brahman. According to the Srutis as quoted by Vedantins, 'स ऐक्षत' (Chhandogya Up. VI, 2,3), 'तदैक्षत' and 'सर्वज्ञः' so on, **Ikshana** (seeing or thought] i e. mere manifestation of self (स एव स्वाहं-परामर्शः) is atributed to Atman before the creation, viz. in its precosmic state, when no other entity existed. Pratyavamarsha or Vimarsha state is the changing state of Brahman, opposite to its state of rest or tranquility (Shantatvam) which lies in its Prakasha aspect. The Supreme Being (Shiva) Who is all powerful (Shakta) manifests Himself in the form of this universe in His changing state (Paramrshtam), as the water in its disturbed state assumes the form of waves. In this instance the insentient water is lacking Paramarsha, viz. reflection or consciousness related to itself and other than itself, which is the nature of Self only.: "स्वपर विशया पारमर्श रहितः". On this point the Vedantin questions, 'although the water is lacking *Paramarsha* (perceiving power or consciousness) i.e. the power of perceiving subjects and objects, it possesses *Prakasha* i.e. the power of manifesting itself and other than itself (ननु स्वपर दर्शनमपि तस्य संभवत्येव). The Shaiva disagrees

with the Vedantin on this point. He says, *Prakasha* (Manifestation) without *Vimarsha* (Perception) is of the nature of mere reflection (परामर्श रहितं दर्शनं हि प्रतिसंक्रान्तिरूपमेव) as we see in insentient objects like glass or a piece of marble. The same thought is given in Pratyabhijna Sutra :-

"स्वभावमवभासस्य विमर्शं विदुरन्यथा,
प्रकाशोऽर्थोपरक्तोपि स्फटिकादिजडोपम:"

Knowledge of everything in this world, according to the Shaiva, is the result of blending of unlimited (aparimita) *Aham-paramarsha* (manifestation or consciousness of 'Self') with the limited (parimita) *Idam-paramarsha* (perception of objects). The blending of these two processes is indeed indispensable for luminous knowledge. The Vedantin, on the other hand, tells to the Shaiva that according to him (Shaiva) *Svanubhava* (individual perception) is the prerequisite for the phenomena of knowledge. It is true, the Shaiva says, that not only Jiva but also Brahman (Shiva) is characterised with *Svanubhava* (individual perception) and their identity is realized by *Aparoksha Jnana* (direct perception or knowledge) as denoted by "Aham brahmasmi" (I am Brahman). On the other hand, *Paroksha Jnana* (indirect perception or knowledge) implied in "Asti Brahma" (Brahman is) also denotes the existence of Brahman. These two kinds of knowledge, *Paroksha Jnana* and *Aproksha Jnana* (direct and indirect knowledge) and the *Vimarsha* (of Shaivas) do not depend upon another experience *Anubhava* which, according to the Vedantin, is of the nature of *Vikalpa* (Superimposition or Nescience). According to the Shaiva, everything is cogniseed by the powers of *Prakasha* and *Vimarsha* independent of any such experience as *Anubhava* or *Svanubhava* which is not at all required in the phenomena of knowledge. Here the Shaiva means by Svanubhava that experience which, according to Vedantin, is characterised by Vikalpa or Nescience. But Svanubhava in its true sense, i e. Vimarsha, according to Shaiva, is rather indispensable to all kinds of knowledge. The Shaiva says that the powers of *Prakasha* and *Vimarsha* are self-illuminating and do not need illumination from any other source, viz. experience, as there is no need of showing one lamp by another. The Vedantin questions on this point, Prakasha alone

is self-illuminating, how is Vimarsha to be such? The Shaiva replies to this objection, Prakasha without Vimarsha is meaningless. The Vedantin objects here, how do you then say that the *Sadashiva Tattva* [principle] which is equivalent to the Vedantin's Brahman is lacking in Vimarsha. The Shaiva explains that *Sadashiva Tattva* is the line of demarcation between *Shiva Tattva* in which *Aham-paramarsha* [Self-manifestation or Self-Consciousness) is unblended with *Idam-paramarsha* (object-perception) and *Ishvra-Tattva* in which the former is blended with the latter. Here *Aham* and *Idam* denote 'I' and 'This' in the universal sense as different from the limited individual Aham and Idam which are lower than Maya Tattva. In other words, Aham and Idam in the universal sense, as implied in this relation, belong to the principle of Shuddhavidya and do not come under the limitation of Maya.

The Vedantin demands from the Shaiva a textual authority from the Vedic scriptures in support of the doctrines upheld by the latter, since according to the former the Vedas are sacred, being uttered by God Brahma. In reply the Shaiva says, we quote the authority of the Agamas in support of our doctrines, and not that of the Vedas. The Vedantin asks, in Agama Shastra who has seen Ishvara as Actor (Karta)? In reply to this the Shaiva puts a counter-question, who has seen Him so in the Vedas? The Vedantin responds, Sanaka and other seers have seen Ishvara as Actor in the Vedas. The Shaiva says the 'Mathika Gurus' and others have seen Him so in the Agamas. Why is the Vedantin not satisfied with the secred authority of Agamas? The Vedantin says, this is not the authentic authority (Pramanyam) according to him. The Shaiva questions, how is then the authority of Sanaka and other seers accepted by them as authentic with regard to the Velas? The Vedantin replies, because it is so accepted by eminent persons. The Shaiva also considers himself justified in saying that the authority of Mathika Gurus is accepted by great seers like Durvasa and others. Why the Vedantin is not satisfied with their authority? The Vedantin says it is accepted by a limited few only and that is not enough. The Shaiva rejoins, certainly it is so, because the sacred doctrines are not meant generally for all, but for the few only. Anything reasonable stated even by a boy is acceptable to us (the Shaivas) as authentic, nor to speak

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(To be continued from P. 73 in III Issue)

ERRATA

Page	Line	Misprint	Correct
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10	,,	Kew	Kaw
12	19	Millenniums	Millennia
,,	13	Cultre	Culture
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47	Last	Mnakind	Mankind
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Vice-President
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SRINAGAR, (Kashmir)

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